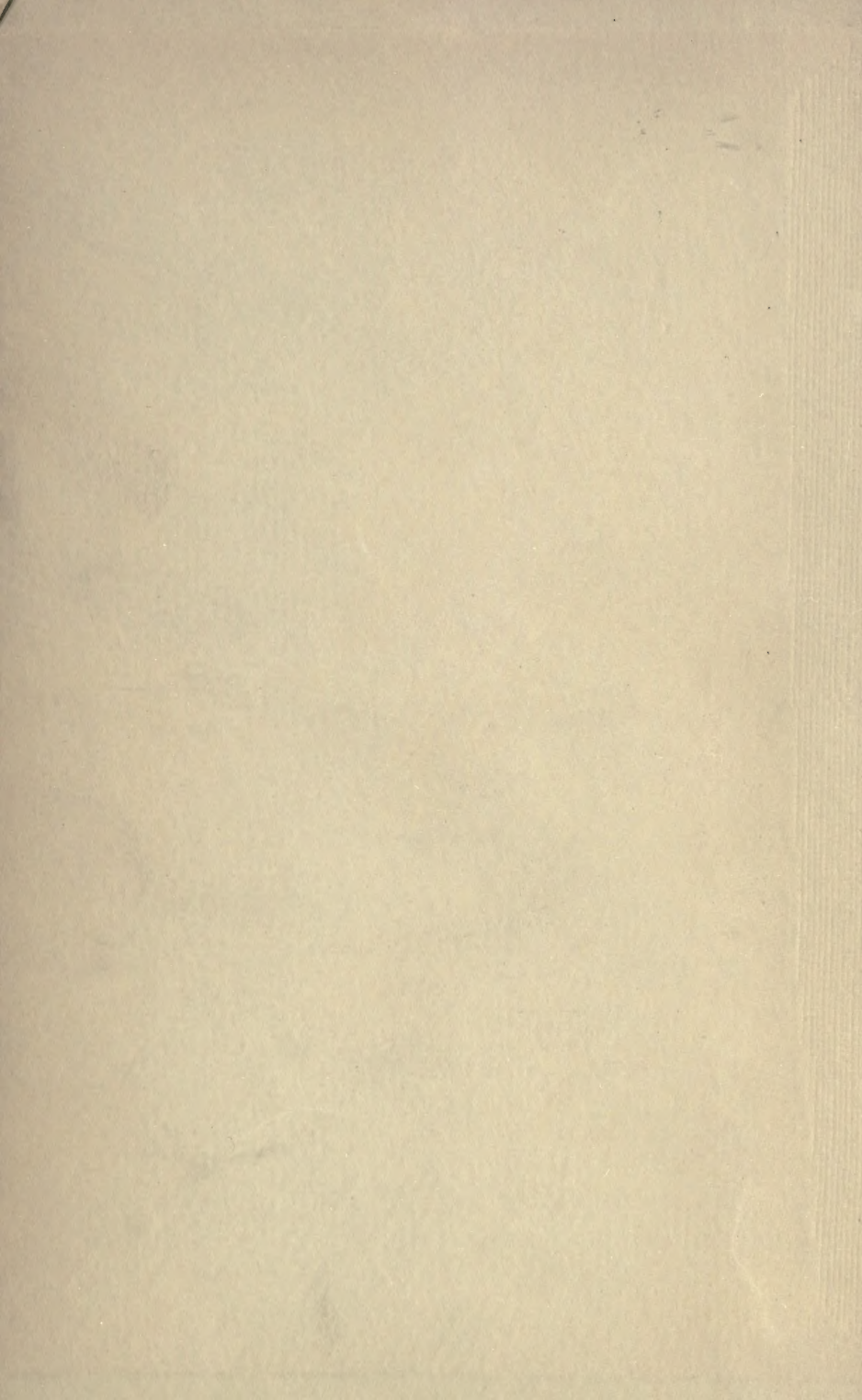
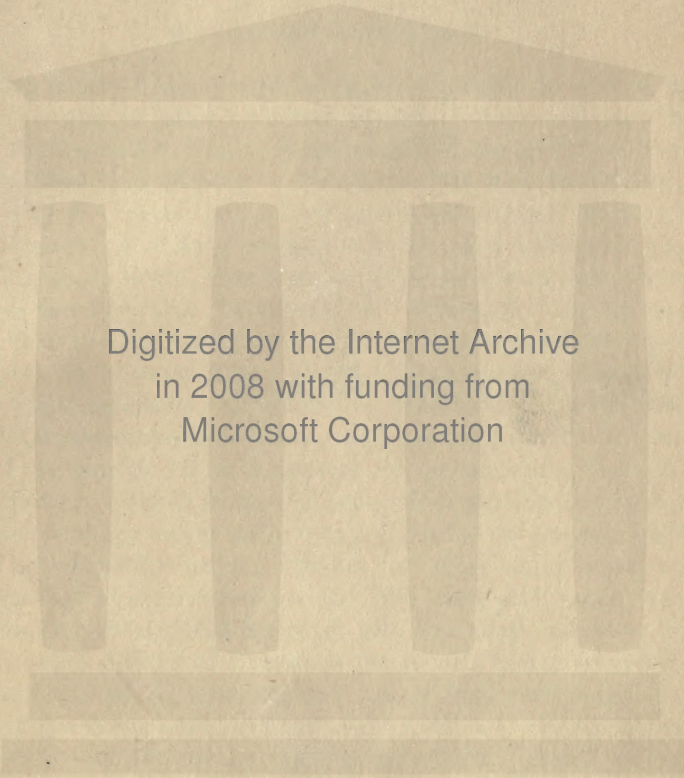






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SOCRATES AND HIS SIGNIFICANCE IN THE HISTORY OF ETHICS.*

ROY VERNON MAGERS, M. A.

If the value of men could fairly be estimated in terms of the mere brilliancy or even the magnitude of their visible achievements, then surely a fresh consideration of the work of Socrates would be almost profitless. An enumeration of the facts connected with his immediate career would be scarcely more than a tedious repetition of data already in large part tolerably familiar. But it is true, is it not, that the greatness of a man and his title to enduring fame consist rather in the influence that he sets in motion than in his actual deeds. He lives in the memory of posterity because of some inherent force of character, some current of personal magnetism, by means of which he has affected the lives of his contemporaries and made his contribution to the progress of the world. It is the power of personality that counts, not the power of deeds alone. Hence, since personality is myriad-sided and perhaps never fully comprehended or appreciated, the consideration of the subject chosen for this paper may not be wholly devoid of interest or profit. We shall pay small heed to the particular things that Socrates did, but shall endeavor to find out with some degree of clearness the beliefs and principles upon which he founded his teaching and his living, and thus perhaps we may get a more adequate conception of his character and a better understanding of the reasons why he is ranked as one of the greatest of the great men of the world. It is to be hoped too that in such a consideration of so great a character we may receive more of benefit than the mere information that we may gain. Contact with greatness in its concrete personal manifestation seldom fails to result in renewed inspiration. The nobility that is latent within us is made to vibrate with increased intensity in response to the grander chords that roll in

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upon us from that other more perfectly harmonized life, and we long to make the harmony of our own lives more perfect and more sublime. As Ruskin says, "Exactly in the degree in which you can find creatures greater than yourself to look up to, in that degree you are ennobled yourself and in that degree happy."

So perhaps Socrates may be able to help us as well as to interest us, during the brief time in which we shall give him our attention. We shall rub up against him for awhile, in the hope that his greatness may be contagious.

First, a few facts, by way of refreshing our memories. Socrates was born probably in the year 469 B. C., and his life extended over a period of some seventy years. We know that he drank the poisoned hemlock and so met his death in 399, and in the "Apology" of Plato he speaks of himself as a man already seventy years of age. He was of comparatively humble parentage, his father being a statuary or sculptor, (Murray says "stonemason") a trade that Socrates himself followed until he became convinced that it was not the work for which he was adapted. The greater portion of his life was spent in the study, definition and teaching of practical ethics, and this work he considered his life mission. He passed his entire life in contented poverty, tho he had abundant opportunity to better his condition. He counted among his closest disciples and friends some of the wealthiest and most influential citizens of Athens, in whom he seemed to inspire the profoundest admiration and affection for himself. The manner and cause of his death are familiar to all. Three of his personal enemies arraigned him for trial upon a charge that was comparatively trivial and almost wholly unfounded, and largely because he chose to make no suitable defence, he was convicted and condemned to death. Tho he was offered various opportunities to escape even after the sentence was pronounced, he persisted in his determination to respect the laws of his country and so remained in prison and at last drank the cup of hemlock and fulfilled the decree of the court, against the protests and entreaties of the friends who were gathered about him. Perhaps it is no exaggeration to say that there has been only one death in history more sublime and touching, and that was the death of the Christ by whose spirit one might almost say that Socrates was animated, tho he lived many years before the light of the gospel broke upon the darkness of the world.

With such sweetness and beauty of soul his physical nature was wholly at variance, and to the Greek mind at least Socrates must have been a singular paradox. It was the belief of the time that beauty of mind and body are inseparable. Without the one, the other was considered impossible. As Plato himself makes one of the speakers express it in his "Symposium," "Of deformity there is no love." Yet Socrates, one of the most lovable of men, was ugly, awkward and ungainly, and even slovenly in his attire. Here was a paradox indeed, and such circumstances doubtless had no small share in creating a feeling of aversion and ridicule in the minds of the many who did not know the man's true worth. This perhaps in some measure too helped to make his conviction possible. It was difficult for the Greek to understand that a man may be very ugly and yet very good. Fortunately for many of us the modern idea is somewhat different.

Plato and Xenophon, our two principal authorities on Socrates, tho differing to some extent in their accounts of his teachings, are united in asserting his nobility, excellence and sweetness of character, and tho the comedian Aristophanes would seem to paint a slightly different picture in the play called the "Clouds," we must remember that he wrote as a professional humorist, using the license of his position and giving us a caricature, not a sketch from life. Personally he and Socrates seem to have been on terms of close friendship. At least their friendly association in Plato's "Symposium" would indicate that such was the case.

Spintharus, one who knew Socrates in his young manhood does indeed say that he was a man of terrible passions, ungovernable anger and violent bodily desires. The more credit to him, then, since he learned to control a nature so turbulent.

So much for the outward personality of the man. When we turn to the consideration of the inner springs of his nature, the beliefs and principles which made him what he was, we are met first by the need of understanding with some definiteness the conditions by which he was surrounded and the doctrines with which he was brought in contact and which in many instances he felt called upon to combat.

Considered in its political relations, the life of Socrates may be said to have been lived for the most part during the most glorious period of Athenian history. About ten years before his birth, the last of the great Persian invasions had been re-

pelled after a series of magnificent victories that had shed undying lustre upon the Greek arms, but especially upon Athens, who by the important work that she did in stemming the tide of invasion, had demonstrated her right to be regarded as the natural leader and protector of all Hellas. Hence when the so-called Delian League was formed by most of the islands and many of the cities of Northern Greece, for mutual protection against further Persian aggression, Athens as a matter of course assumed the presidency of the League and the general administration of its affairs. Out of this very simple and innocent arrangement momentous consequences soon emerged, for by the gradual encroachment of Athens and the equally gradual but far more thoughtless relinquishment of privileges on the part of the lesser members of the league, it was at last transformed from a confederation of mutually independent states into a vast empire of subject cities under the domination of Athens. The one man to whose policy this centralization and concentration of power was due, was Pericles and this period of Athenian aggrandizement has thus fittingly been called the Age of Pericles. We know too that Pericles was not content with building up the temporal power and material prosperity of Athens, but used the vast public funds, committed to his care, in improving and beautifying the city so lavishly and yet so judiciously that for this alone Athens has been the wonder and admiration of all succeeding ages. Surrounded thus by every sort of encouragement and inspiration, it is small wonder that the genius of Athens was stimulated to its highest intensity along every line, and that the Age of Pericles was the Golden Age of Athenian power, art, and literature.

But it was not to endure for long. The unreasoning intolerance of Athens and the jealousy of Sparta and Corinth all too soon brought on the Peloponnesian War, a struggle that was prolonged for some twenty-seven years, and ended at last in the complete overthrow and subjection of Athens, spite of all her magnificence and wealth of equipment. Then came the brief but bloody government of the Thirty Tyrants, a veritable Reign of Terror, which soon brought about its own downfall by its very excess of audacity and cruelty.

Such were the times in which Socrates lived. His active career extended over the entire period of the Age of Pericles and the Peloponnesian War, his death occurring about six years

after the final surrender of Athens. We can easily imagine how stirring were the scenes that he witnessed, how strenuous the life in the midst of which he lived. Throughout it all, he acted the part of a man and patriot, adhering with marvelous firmness to his conceptions of duty.

It was during this "storm and stress" period of the Peloponnesian War that the philosophers, commonly known as the Sophists, came into prominence at Athens. In a very great degree they may be said to have been the natural and logical outgrowth of the times. The events connected with the war had served to augment and emphasize the spirit of individuality that had long been characteristic of Athens. The people had for years believed in and practised a form of government that was the most purely democratic the world has ever known. The varying fortunes of the war, with its factions and general insecurity, naturally forced men to stand upon their own resources and assert their rights as individuals. Then too, in the unsettled state of affairs incident to the struggle and its close, religion and morality suffered materially. There seemed to be nothing that remained secure and steadfast, nothing upon which hope or belief might be founded, no abiding standard of faith or practice. Men were beginning to see that even the gods themselves, as represented by the poets, were creatures no more than human in their passions and impulses, and hence that as deities and objects of religious veneration they were absurd makeshifts at the best. So, while there was no general movement toward atheism, there was at least a growing scepticism concerning the accepted standards of belief, and there were scoffers not a few. Morality was at a discount and corruption reigned. One can scarcely say whether or not the Sophists themselves were partly responsible for the prevalence of such conditions, but in justice to them it is only fair to assert that their own doctrines were in their origin due largely to the influence of the environing spirit of their age. In view of all the facts, it is by no means strange, certainly, that we find them asserting as the basis of their moral teaching, the dictum "Every man is a law unto himself." In other words, "What each man thinks is right, is right, so far as he is concerned."

Before we proceed to an examination of the significance of this maxim and its relation to Socrates, it should be said that the

teaching of such ethics was by no means the chief business of all those called Sophists. They did not constitute a school of philosophy, but were merely a class of more or less thoroughly educated men, whose vocation was teaching, principally the teaching of Rhetoric and allied branches. Incidentally, they were preachers of what was termed morality, and it would seem that the majority of them were united in their adherence to the dictum quoted above. It was this at least that had the most far reaching effect upon the life of the time, and that merits our especial attention in this discussion of Socrates.

The Sophists had arrived at this view of morality, as the direct and logical consequence of their system of psychology. They were in this respect what we call sensationalists. That is, they believed that we can trace all our knowledge, even all our consciousness, to the experiences given by the five senses. They admitted no such thing as innate ideas. Man, with them, was a bundle of sensation, nothing more. Now, if this be true, then the conclusion of the Sophists is pertinent. If all my knowledge comes from my sensations, I can certainly not unite with you or anyone else upon any sort of intellectual or ethical standard. There can be nothing in my mental life that is common to yours, and *vice versa*, for we can not experience the sensations of one another. Your experience may be like mine, but it cannot be identically the same. Sensation has no universal element. It is particular and individual. Hence, said the Sophists, each man must look within himself and find there his only criterion of right and wrong. Further than this, since each individual is constituted by his own sensations, since they simply *are himself*, the moral criterion is of necessity a sensuous one, and the statement that each man is a law unto himself means simply that he must follow the dictates of his sensuous impulses. One can readily see what undesirable consequences would follow from such a theory. In morality it would mean merely confusion, and in religion a pronounced scepticism. No sort of external constraint could be imposed justly upon anyone. If I chose to pick the pocket of my friend the Sophist, or to insult him when I met him in the street, he could not consistently object to my conduct so long as I might set up the claim that I considered it right. Social organization would be an impossibility, and any attempt at government a farce. When we consider that the teachings of the Sophists were for a time

widely popular, we can understand in some measure why it was that corruption was so universally prevalent at the time in Greece, especially at Athens. It was this practical outworking of the principle in the lives of his fellow citizens that aroused Socrates, for he was pre-eminently practical in his temperament and at the same time devoted to the interests of Athens and her people. He saw that under the prevailing conditions in the intellectual life of the people, their further moral degeneration was inevitable, and he was wise enough to realize too that any attempt to destroy the influence of the Sophistic argument by mere disputation was certain to prove futile. His situation in this respect was very similar to that of the great German philosopher of a later day, Immanuel Kant, who is so strikingly like Socrates in his personality, purpose, and career that he may well be called the modern Socrates. Kant was roused by the scepticism of David Hume to come to the defence of a rational philosophy and a pure faith. He knew that if the sensationalistic basis of Hume's philosophy were granted, his conclusions followed of necessity, and consequently he determined to make an entirely fresh start and find a new basis upon which to build his theory. Hence he struck at the very root of the matter at the outset by denying the thesis of Sensationalism and asserting that the mind itself has a part to play and a contribution to make in the genesis of all our thought. Socrates was confronted by a problem and a condition almost identically the same as this, and he met it in the same general manner. Dr. Mahan asserts in his "Critical History of Philosophy" that the secret of Socrates' power over the Sophists lay in the fact that he assaulted them from within their ranks.* This is true only in the sense that Socrates was engaged in the work of enlightening the people and hence might be in that respect classed with the Sophists. The real spirit of their teaching, however, was diametrically opposed. We would better say that his strength consisted in the fact that he was sagacious enough to strike his hardest and most determined blows at the very foundation stones of their ethical structure, thus weakening the strength of their whole theory. In order to establish a new ethical standard, a new psychology was essential. The Sophist said "Man must follow the law dictated by his own

*Mahan, "Critical History of Philosophy" p. 205.

nature, for no restraint or demand imposed from without can be equally binding." Very true, said Socrates, but let us see what man's true nature is, then perhaps we may be in a position to determine with some accuracy the laws which he shall follow.

And so, Socrates proceeded to make a fresh analysis of consciousness and as a result of his thought and investigation, he was led to the belief that there is more in man's mental make-up than can be put there by the initiative of sensation, that there is at the very first, a universal element in all knowledge, an element that can be shared and is shared by all men alike, and that this element is thought. Upon such a basis, Socrates might grant the claim of the Sophists that man must follow the demands of his own nature, and still escape the undesirable consequences that we have pointed out as resulting from their teachings. For he could with perfect consistency say that higher than any physical impulse and superior in authority to any empirical demand, stands the obligation imposed by thought, which is as truly a part of man's nature as his sensations, and certainly of higher rank. Let man follow the dictates of his own nature, by all means, but let him always keep in mind the fact that he is even more truly a creature of thought than of sensation. Thus will he be led to fashion his conduct not after any uncertain, changing, empirical standard, but he will be guided by a principle universal in its nature, upon which any and all men may unite. He can do as Kant said later that he should do, "Act at all times upon a maxim fit for law universal."

Such seems to have been the psychological process by means of which Socrates was led in his own mind to see the shallowness of the Sophistic ethics. Nowhere does he outline the process in specific terms, but all through the dialogues of Plato we find him hammering away at this idea about the universal element in knowledge and morals. Plato believed unequivocally and in some respects unreasonably in the universal ideal element as the basis of all thought and indeed of all existence, and since Plato was the pupil and admirer of Socrates, it is only reasonable to assume that the pupil followed in large measure the teaching of his master.

We have given over so much of this discussion to the consideration of Socrates' attitude toward the ethical views of his day, chiefly because that seems to be his most important and

most far-reaching work. It gave a new direction to all subsequent thought and the extent of its influence can scarcely be estimated. Erdmann says, "That a man's conscience is to decide what is right and what is wrong, is an innovation from the point of view of ancient morality,"* meaning simply, I suppose, that previous to the time of the Sophists moral sanction had rested upon tradition, and so was unreasoningly dogmatic, while with the Sophists it had rested nominally at least upon the physical impulse, and so was sensuous and wavering at the best. And so in the words of Ferrier, "Socrates, in laying down thought, or the free act of self-consciousness, as the groundwork of ethics, supplies the truest of all foundations for a system of absolute morality, which contains the germ of all the ethical speculation since his time."†

It remains to say a word about the positive ethical teachings of Socrates, which should not in fairness be neglected, tho this positive doctrine of his seems to be of comparatively minor importance, and hence will require a considerably briefer treatment. In the actual work of ethical instruction Socrates showed himself true to the conception that is noticeable as the general characteristic of the Greek mind. "Greek ethics," as Prof. Paulsen remarks, "proceeds from the fact of striving and acting."‡ Hence it seeks for some "Highest Good" as its goal, and assumes the form of a doctrine of concrete virtues, rather than a statement of abstract principles. It was so with Socrates, in his every day teaching. Speaking in general terms, however, this much may be said of his fundamental principle. Carrying somewhat too far, it would seem, his insistence upon the importance of thought in the process of arriving at truth, Socrates submitted the dictum that Virtue is knowledge, and Vice is ignorance. "That is to say," said he, "no one knowingly does what is wrong, —all sin is the result of ignorance." At first thought this statement appears to be a mere absurdity. However, Socrates seems to have meant by his assertion no more than this, i. e., that if a man had such perfect knowledge that he could estimate with complete fairness all the consequences of his actions, however remote, he would never, under any circumstances, do wrong, be-

*Erdmann, "History of Philosophy" I, p. 84.

†Ferrier, "Lectures on the Early Greek Philosophy."

‡Paulsen, "A System of Ethics." p. 34.

cause he would realize fully that tho he might perhaps gain present advantage from his sin, in the last analysis it would yield only sorrow and pain, and hence must be avoided, even tho pleasure be set up as the goal of existence. Several flaws might be found in such a claim, chief among them being the fact that it utterly ignores man's emotional and impulsive nature, which unfortunately must needs be taken into account.

In his practical teaching, Socrates tacitly recognized this limitation upon his theory, for he continually insisted upon the formation and cultivation of habits of temperance and self-control in the physical nature, thus gaining in practical influence, but at the expense of consistency. For it is easy to see that if it is true that virtue is simply knowledge, it is merely a waste of time and effort to attempt to train the body by inuring it to hardships and fostering in it habits of moderation. Consistency would demand that one concentrate upon the culture of the mind alone, for perfect knowledge would mean perfect virtue. Moral culture would result from reflection pure and simple. But, as Ueberweg points out, reflection deals with the general, while moral action is particular, hence some sort of tact or insight is needed, by means of which one may determine the right in particular instances of choice.* For Socrates himself, this tact was supplied by what he called his "daemon," an inner voice which, as he claimed, invariably spoke to warn him from entering upon any course of action that would be wrong.

We can see, therefore, that in the case of Socrates himself, his principle was a sound one. Besides having the guidance of this monitor, his passions and impulses were under complete control, and he seemed really to desire in every instance to do what was right, so far as he knew it, in spite of immediate consequences. He was a living exemplification of the truth of his own maxim, and as Erdmann further says, "It was only possible to refute his philosophy by killing him."†

This, as we know, his enemies at last accomplished, and the grand old man passed peacefully out from the midst of a people who were unable to rise to an appreciation of his greatness. Only a very few of his contemporaries knew his true worth, but happily they were among those who were most closely associated with him and hence were best fitted to judge. Xenophon says that he was "just the best and happiest man possible," and all of Plato's

*Ueberweg, "History of Philosophy." I, p. 86

†Erdmann, *op. cit.*, p. 85.

works may fairly be regarded as a monument erected to the memory of the master whom he venerated. But the full recognition of Socrates' merit has been tardy, it has not been bestowed grudgingly. Modern authorities are united in according him a chief place among the world's notables.

Grote says, "There can be no doubt that the individual influence of Socrates permanently enlarged the horizon, improved the method and multiplied the ascendant minds of the Grecian speculative world, in a manner never since paralleled."*

Erdmann:—"His is a tragic figure because he perishes in the conflict between a new and higher principle with one that is obsolete, but supported by the right of long existence. His is a prophetic nature because his principle is that destined to sway the future."† And Lewes asserts that he was "the grandest figure in the world's Pantheon;—the bravest, truest, simplest, wisest of mankind."‡

If we may trust what seems to be the consensus of opinion of his contemporaries, we may conclude that there has been no character, wholly human, in all history, more inspiring for its completeness, consistency, strength and purity. His active life was devoted entirely to good works for his fellow citizens, for he spent his whole time in exposing and rectifying the shams and inconsistencies of the intellectual and ethical life of his day, at the expense of his popularity and finally of life itself. In the "Meno" of Plato, Socrates is likened to the torpedo fish, which by an electrical discharge stings into partial insensibility the victim that it would destroy. The figure is in one way an apt one, for in many instances Socrates' arguments did seem to be paralyzing to his opponents and left them in a state of mental torpor. But as regards his ultimate influence, Socrates offers a much truer characterization in the "Apology," where he speaks of himself as a sort of gad-fly, sent by the gods to sting the slumbering intellects of his associates into a more vigorous and healthy activity. He was in a very true sense a missionary in the cause of righteousness, a clarifier of the moral atmosphere, and a spiritual regenerator and purifier.

His influence will live as long as men continue to give thought to the problems of ethics and seek to satisfy themselves upon questions that involve practical morality. Viewed in his relation to the progress of the world's thought, Socrates may well be said to deserve the epitaph that we are told was inscribed upon the tomb of the good King Arthur,—"*Rex quoniam, rexque futurus*,"—for among thinkers he was indeed a king once, and will doubtless be ranked as a king through all future time.

*Grote, "History of Greece," Chap. 68, Vol. III (4 vol. ed.) p. 458.

†Erdmann, *ibid.*

‡Lewes. "Biographical History of Philosophy." p. 168.

PROF. HENRY SHATTUCK VERRILL.

I. AS A SCHOLAR.

MERLIN C. FINDLAY, M. A.

My impressions of Prof. Henry S. Verrill date from the fall of 1888, thirteen years ago now, when as classmates we entered Hamilton College. Being of different fraternities our private lives ran in different channels but our college life was one. Trunks were hardly unpacked and rooms settled before an upper classman confidently told me that if our fraternity expected to get any class honors in 1892 we must begin work at once as there were men from Delaware County of the D. K. E. Fraternity who were unusually well prepared.

In the friendly scuffle called a row by which the Sophomores welcomed the Freshmen to the campus I looked curiously for that doughty Delaware crowd. They appeared in good season, clad in their oldest garments determined to down their rivals by sheer brute force. But not in that ruddy group did I find the man whose life was destined to be so closely linked with mine. A little to one side, protected by an upper classman, he stood, a freckled stripling in knee trousers, a mere boy whose bushy hair rather accentuated the smoothness and whiteness of his clear cut face. Every feature bespoke culture and refinement. He was timid and alert rather than bold and robust, a candidate for the tennis court, not for the football field.

In the classroom it soon became evident that the fair-haired youth from Franklin was to be a leader. His ability far out-ran his reputation or that of his county. He could scan smoothly, translate accurately and seemed to know exactly what the Faculty wanted. Henry Verrill was prepared by Hamilton alumni who knew Hamilton ways and so he was in line with his work from the day he entered. The exact and careful drill of Franklin Academy was evident in the first recitation.

Every lesson was so thoroughly prepared and carefully delivered that little time remained for general reading but in him this was not a marked deficiency, for like John Fiske he was well



HENRY SHATTUCK VERRILL
Late Professor of English Literature, Park College,
Parkville, Missouri.

read at fifteen. Not without cause did he thus early become a student of literature.

His father, Dr. Chas. Verrill, conducted the Ladies Boarding Department of Franklin Academy for many years and the son had few boys as associates so the library became his playground. Before entering college he had read several works from most standard authors, not only the lighter fiction but much that was solid reading as Milton's *Paradise Lost* and Shakespeare's *Julius Caesar*. Therefore in college he could give undivided attention to the duties of the classroom, where he excelled. Henry Verrill in mature life was an originator but in early years an imitator. The youth properly and wisely followed the lead of his superiors who had just been over the college road. They gave hints and he being young and resourceful readily grasped each new situation and took easy advantage of every opening. As a result he quickly took first place among his fellows and maintained the position by hard and conscientious work, graduating as valedictorian of a class of forty-four, of whom fifteen ranked over 90 per cent. Every class-mate conceded his right to the top round for his strict attention and persistent efforts.

Thoroughness won this prize and ever afterward thoroughness was the ideal of his life. He detested short cuts and shams. In his own education the long and steady road seemed the sure one. When he went to Harvard in 1897 the choice was open to take the more pretentious Post Graduate work for the higher degrees or the more arduous, humble and thorough work with the Seniors and he chose the latter. The Master's rather than the Doctor's degree fell to his lot but he was proud and he well might be, for out of the hundred and fifty picked men in the course six only received the A grade which was granted him. Judgment was meted to others by the same exact measure. When a student asked Prof. Verrill his advice as to the choice between a long and short course the invariable answer was "If you are able, take the long course. Lay broad and deep foundations."

Thoroughness in him was of quality rather than quantity. He could concentrate his thoughts and rivet his attention very carefully on one subject. In fact so completely were his ideas focussed on the one point that all other things faded out of sight and he became absent minded. His thoughts were wandering in another sphere at times. And while abstracted from the common

duties his mind often caught up with some great idea, some swift and brilliant thought which had flitted by his prosy associates unnoticed. The strength of his scholarship lay in his ability to work out the details of a single theme rather than in the power to carry on many lines of thought simultaneously.

After coming to Park and years of maturity, imitation naturally gave place to originality. From follower he became leader and to most students no doubt Prof. Verrill's name is a synonym for uniqueness. Nobody ever led chapel services quite as he did. Well I recall one of his best efforts with the subject "Eternity is on!" That day his philosophic imagination was at its best and he made his audience realize by bold metaphors and strong antitheses that present life is Eternity, that today is a part of to-morrow, and that existence before and after death are one. The theme never left me—"Eternity is on!" How vivid it seems since he is gone!

Few know of the odd life during the year in Cambridge. Tired by the strain of the previous year in the class room and worried by the uncertain condition of his father's health, confinement to a study table was torture. Accordingly most of the fall was taken up in wandering aimlessly about the wharves and restaurants of Boston, studying people and things. Having few engagements, he ate where noon overtook him and in a restful way tried to gain that knowledge of men and affairs not granted him to learn in early life. Here at Harvard he came under the instruction of Barrett Wendell, the Professor of English Literature, a man of strong personality and marked ability. A mutual attraction soon developed and the older man taught the younger how to put common experiences into language, how to make readable and attractive the every day sights and scenes of the street. Themes were written twice a week at first and later every day. These were read for personal criticism, and clearness and variety of style were thus developed. When present sights became monotonous, memory often would supply materials for a description or a personal sketch. More than one of his Parkville friends or former pupils have served to point a moral or adorn a tale. Several such biographies once fell under my notice, and they proved curious, droll and exceedingly interesting.

This constant drill in composition increased the fountain of originality in the man himself, and coming back to Park he tried

to impart the secret to his students. The result was the assignment of peculiar and seemingly commonplace themes, the kind on which there was no material in the Library; such as "The Observatory," "The Snow-covered Hill" lying just outside the class room window, and that queerest one of all, "What would Chaucer say of our Waterworks?" There was method in all that seeming madness, method which is beginning to bear fruit in the originality of style and freedom of expression steadily growing more conspicuous in Park College during the past five years. This institution now is sending out alumni better able to clothe their ideas in becoming language than those of former times. Independent thought and action are always needed and Prof. Verrill has contributed his share to the college life.

Love alone prompted him to impose these trying and irksome exercises. No one ever had a greater regard for the other man than he. Did anyone ever know him to flourish his attainments or even hint that another should step aside while he showed off? If he had the spirit of selfish rivalry or unjust emulation I never saw it. Well I remember the day the honors of our class were announced! When he was declared valedictorian over his dearest classmate, and that classmate looked askance, Verrill wept bitterly, saying "I don't want the honor if I have to lose my friend!"

Not strong in body himself, every action showed sympathy to the poor and struggling student or to any weak, wayworn traveler who shared his path. A large heart makes a large scholar and the words of Tennyson whom he often quoted express this breadth and sympathy:

"But he
To whom a thousand memories call,
Not being less but more than all
The gentleman he seemed to be,
Best seemed the thing he was, and joined
Each office of the social hour
To noble manners, as the flower
And native growth of noble mind;
Nor ever narrowness or spite,
Or villain fancy fleeting by,
Drew in the expression of an eye
Where God and Nature met in light."

By the wisdom of God a great and good man has been removed from our circle. A lover and interpreter of the larger things of life and a devout admirer of Nature's beauties, it was fitting that he should die in the heart of the Rockies, passing from

the grandeur of earth to the sublimity of heaven. A discriminating musician has passed to the choir invisible. A thorough, original and cordial scholar is gone.

II. AS A MAN.

J. W. STEPHENS, M. A.

The writer was acquainted with Prof. Verrill eight years. He enjoyed an intimate personal friendship with him for less than four weeks. But these last few weeks revealed far more of the man than all the years of acquaintance and association with him in society and work. But we were members of a company of ten persons fairly representing every period of life, spending these weeks among the mountains of Colorado, seeking rest, invigoration and fuller preparation for another year's work.

Prof. Verrill sat next to me at the table. We walked together and talked by the way. We worked together and discussed the most interesting topics of literature, his work as a professional teacher in the College, the church work, the peculiar problems of the Family life, individual young men and women, and his own condition of health, and laid plans for the future. In these ways and many another he revealed his real self. Our acquaintance passed to friendship. In this acquaintance of long standing, I had discovered a man totally unknown to me, and great was and is my surprise. It was our custom at the morning prayer service to read and briefly discuss the readings connected with the current Sunday School lessons, and on Sunday afternoons to hold a more formal service. His leadership of song, his occasional thoughtful comment, his prayers—always short, but charged with feeling—these, many a time, held us spell-bound. The air, and the sky and the mountains strangely affected him and lifted him into the very presence of the Creator.

Nothing surprised us more, or amused us more than that this man habitually living in the upper air of books and schools and scholars and refinement and culture should so promptly and continuously engage in the simple but necessary duties of camp life. He would do his full share. Wood must be prepared. Bed clothing must be aired. Who would ever have dreamed of seeing Prof. Verrill, the tall scholarly gentleman, standing beside our rude table, wiping dishes and discussing the while "The

Crisis" or Kipling or Browning with the ladies of our company? But besides being a scholar he was a gentleman—not a dude.

His gentleness, his thoughtfulness, his consideration for all, are now priceless memories to that little company who were privileged to live so intimately with him those last weeks of his life.

It has frequently occurred to the writer to invite the remaining nine of that company to his home, and at meal time have them sit at the table in the same order as in the camp. If this should ever be done, it is certain two things would happen. For one thing, as we should with one accord note the vacant place and miss the familiar countenance, of necessity we should bow our heads and give way to swelling hearts and weeping eyes.

Having paid this tribute to him whom we loved, it is certain also that we should begin presently to speak joyously of the scenes and events through which we passed—the walks, the talks, the reading and singing 'around the camp fire led mostly by him, the games played. Permanent sadness could not exist with him when alive. No more does it belong to his memory. We are glad, exceedingly glad, that at last we came to know him and that we can live over with him in memory those scenes with which he was inseparably connected.

Farewell, our brother.

Earth is made lonesome now, but heaven is to that degree the more inviting.

III. AS A MAN.

CLELAND B. M'AFEE, D. D.

How shall one estimate another who has suddenly flashed out of sight? A few weeks ago we thought of him in terms of the human—, a manly man, we called him. And today, suddenly, unexpectedly, we think of him in terms of the divine, and find him entered into the place of fellowship with The Man. That furnishes the key to him. He had much affiliation with The Man. Three phases of him are prominent as I now think of him.

First, an unusual personality. It can hardly be put into words. He was not like other men, yet he was strangely ready to fit into groups of men. He had a sweet voice, tenor; yet he could never quite understand being asked to sing. He could read well,

but always wondered that people cared to hear him. His opinions were eagerly sought; let his students say whether they were crowded to the fore in his classroom. He had, that is, the reserve of real strength. There was none of the blackletter type about him. But he had nothing of the coward in him. He could differ from others and could say why, without seeming to disparage others. He never said the trite, expected thing. After a sermon, he would put the thought into a new phase, find a new illustration of it in literature, or fling it out into some utterly untouched field. He was himself, all the while, with a certain aloofness and an equal fraternity in his intellectual life. Add to that a delicate sense of humor and you have some hint of his unusual personality. Secondly, a fine literary taste. Here he is hardest to define. Who can define taste? There are men whose life business it is to taste wines and determine their value and age. Here is one whose habit it was to taste old literature and declare its value, to taste new literature and prophecy its age. When a craze spread a few years ago and it became "the thing" to compare a certain new writer with Sakespeare, and to place his play alongside Shakespeare's, some of us, who have no right to a professional opinion, thought it very strange and could not join the cry. And we were glad to see him take the same position declaring it would all pass, that the play lacked the "tang" of a wine which would grow old. And he was right. It has all died out. I do not know what may yet come, but the time thus far bears his taste out in all cases. He loved the greatest. The new books?—yes, to a limit. But Shakespeare?—he wondered in my hearing once whether a whole course in literature could not be developed from the one man. And I can think of none of the great names which I have not seen his lips frame with regard which suggested reverence. The Browning club was a child of his own heart. Tennyson, Longfellow, Whittier, say nothing of other workers, these were his literary friends.

Thirdly, that coronal fact in his manhood, a delicate sense of God. That is not hard to word, but the phrase will bring pause to many of his friends. It is meant to word that almost mystical realization of Christ. The dead hush which came over the large student gathering when he led them in prayer, shall we ever forget it? That memorable after-meeting one Sabbath evening when he declared his allegiance to Christ to have been strength-

ened and steel rimmed by his study of literature—who has lost the thrill of it? Once he said of a writer, that he would never be of the greatest, because he lacked grip on God and the spiritual life. Of Kipling he said that he would never be lost out of literature, spite of all his defects, because all his work was shot through with the sense of eternal verities. And that says the innermost fact of his own life in one sentence. The spiritual facts were supreme.

One of my clearest remembrances of him comes from that Sabbath evening, when he sang, with three colleagues from the faculty, these words:

“Thus would I press on to the glory,
A knight in the army of God,
Whose march will be onward and forward,
Because of the foes on the road.”

At a rehearsal he said: “The logic of that “Because” is most unusual, and most valuable.” Let those who knew him see the logic of it, and remember his sudden entrance into the glory toward which he had pressed. We speak as though we had lost a man. Say rather that the growing Christliness of the man has blossomed into eternal flower in the garden of God.

IV. AS A TEACHER.

L. M. M'AFEE, M. A.

“Thou must be brave thyself,
If thou the truth would teach;
Live truly, and thy life shall be
A great and noble creed.”—*Lytton*.

And such a life was Professor Verrill's. He loved his classroom, not alone for the opportunity it afforded to teach the beauties of the literature of our language, but for the possibilities it gave for the vitalization of character. He loved literature. He almost lived by it. He delighted in its beauties, not merely the soothing rhythm, but the undertone of strength and power, was sought and appreciated by his noble intellect. The student in his lecture room must accede the grammatical constructions; must realize that requirements of rhetoric can not be unheeded, but he who ceased with them and permitted the soul to be satis-

fied with them, desecrated the noble art. These were but the skeleton, the beauty and sublimity of a living literature must be more fruitful in thought and life.

Prof. Verrill was not a drill-master. The logic that binds some teachers held little power over him. Gradually was the student mind led to realize the possibilities that were afforded by the literature he studied. The task he set was not drudgery, but beauty, not an assigned performance, but inspiration, and an aroused love for an entrance into a fuller appreciation and sympathy for the thought of the writer. Few sat long in classroom fellowship with him without an awakening love for something of the insight into the elevating power of literature which so characterized him. Not a tyrant to drive, but as a master to lead and arouse unsuspected longings for pure ennobling literature, was the power so fully accorded to Henry Shattuck Verrill.

EDUCATIONAL NOTES.

Prof. Alexander Meiklejohn, Ph. D., succeeds Prof. Winslow Upton as dean of Brown University.

The Trustees of Fisk University, at Nashville, Tenn., have elected Rev. J. G. Merrill, D. D. to the presidency of that institution.

Rev. Nathaniel Butler, D. D. has been succeeded in the presidency of Colby College by Dr. Charles Lincoln White who will occupy the chair of philosophy.

The State of Missouri has found a new state geologist in the person of Professor E. B. Buckley, one time instructor of Commercial Geography in the University of Wisconsin.

The University of California and the world at large has suffered a great loss in the death of Prof. Joseph LeConte who held the chair of Geology and Zoology in that University. Prof. LeConte was noted because of his great text book, LeConte's Geology.

Dr. Homer James Edmiston has been appointed associate in Latin at Bryn Mawr College. Dr. Edmiston took the degree of A. B. at the University of Nebraska in 1892, that of A. M. at Harvard in 1899 and that of Ph. D. at the same university in 1901. He was instructor in Latin at Cornell University, 1892-97, instructor in Latin at Princeton University, 1897-98 and James Savage Scholar, Harvard University 1900-01.

During the last week of October Yale will celebrate her 200th birthday. The plan of the celebration is quite elaborate but the aim is simple. It has been the intention of those who have it in charge to make it a showing of what Yale is, what she has been doing, and what she hopes to do. The program includes a sermon by Rev. Joseph H. Purchell, an address on "The Relation of Yale to Christian Theology and Missions" by Dr. Geo. P. Fisher, two addresses on the relation of Yale to law and medicine, respectfully by Mr. Thomas Thacker and Prof. Wm. H. Welch; President Northrop of the University of Minnesota will tell how Yale has affected the development of this country in its educa-

tional and intellectual life, and President Gilman will show Yale's part in these last two centuries in science and letters. The commemorative ode will be written by Mr. Edmund Clarence Steadman and the central commemorative address will be given by Justice Brewer, of the United States Supreme Court. In addition to addresses, the story of Yale education will be further illustrated by an historical exhibition of text-books used. The Alumni will be very generally represented and will live over again the experience of the past.

President Daniel C. Gilman has been succeeded by Dr. Ira Remsen as President of Johns Hopkins University. Dr. Remsen has been Professor of Chemistry at Johns Hopkins since 1876. He holds university degrees from German and American universities and is among the best known writers of text-books in Chemistry and of contributions to scientific magazines. Dr. Remsen is a graduate of the College of the City of New York, of the New York College of Physicians and Surgeons; the degree of LL. D. was bestowed by Columbia and Princeton, that of Ph. D. by the University of Göttingen. Dr. Remsen held the chair of chemistry at Williams College before going to Johns Hopkins.

In the death of John Fiske on July the fourth, American educators suffered a distinct loss. Born at Hartford, Conn., in 1842, Mr. Fiske lived most of his early youth at Middleton. He entered the Sophomore class at Harvard in 1860, graduating in 1863. He passed to the law school and was admitted to the bar in 1864 but seems never to have practiced much. From 1869 to 1871, he was University lecturer on Philosophy at Harvard; in 1870, instructor in History. From 1872 to 1879, he was assistant librarian. Since that time he has devoted most of his time to lecturing and writing books on Evolution and American history. The current criticism of Mr. Fiske that he lacked original power, that he was primarily an assimilator and expositor, is probably true, but both Darwin and Spencer have left it upon record that he was an expositor of the very highest order. Extraordinary range of admirable scholarship, versatility, commanding power of clear and simple expression in narrative,—these were the gifts of this man of letters. Philosopher, lecturer, religious teacher, historian he has been to many thousands who will cherish his name.

BOOK REVIEWS

A SOCIALISTIC NOVEL.*

Zola is without question one of the greatest, if not the greatest, of living novelists. Whether we agree with his philosophy of literature or not we must admire his style and power of writing. To an American reader there seems no excuse for the features in his novels that are unattractive. In almost every case they could be omitted without even the slightest change in plot or treatment. They are incidental events or personages and not vital to the development. In *Labor* the great problem of capital and labor is handled with evident earnestness and though suggested solutions are far from practical we cannot afford to disparage all attempts to discuss great problems from all sides, especially in popular forms of literature. The author shows a tendency to the view that what we see of external life must always have a vulgar vein but when we can look into the heart, and then only, can we find love. Sometimes that appears to be true but the very picture here given goes to disprove the truth of it.

A BOOK OF QUEENS.†

Historians are apt to treat of kings and courts but generally they concern themselves very little with the queen of any land unless she be an exception like Mary or Elizabeth or Victoria. It is with pleasure therefore that we read the *Queens of England* by Mary Howitt as revised by Geneva Armstrong. There we can find them all from Matilda of Flanders, wife of William the Conqueror, to the last and best, Victoria. The book makes interesting reading. It is not history, to be sure, but it contains many things of great historical value. Many of the queens have taken an active part in state politics. For example, Philippa of Hainault, Elizabeth, Victoria; while others have become notorious. Isabella of France, and Mary Tudor. In the lives of many there was much sorrow and pathos. The lot of a queen is not always one to be desired. The book is well written.

* *LABOR* by Emile Zola. 604 pages. \$1.50 New York : Harper & Brother.

† *THE QUEENS OF ENGLAND* by Geneva Armstrong. 549 pages. Chicago : B. S. Wasson & Company.

A TALE OF THE WAR OF 1812.*

It is not likely that *Eben Holden* will be permanently supplanted in popularity by its successor, still *D'ri And I* is a very good story. It lacks much that served to make the other so popular, but it gains in movement and plot. It is more truly a novel. D'ri is much the same kind of a character as Eben, but the author has wisely avoided making a rival to his first creation. The historical setting is necessary to the story but it is secondary. Interest centres in the young hero and the two French girls. It is cruel to introduce us to Rose Merriman and raise our expectations, only to be disappointed. Perhaps the author forgot all about her as the story grew, he certainly causes us to forget her. There are several scenes of especial beauty; the whole story is more artistic than the earlier book. The binding and illustrations are fine. There is an oddity about these illustrations used by the publishers which give a distinct personality to their books.

FARM LIFE IN THE MIDDLE WEST.†

We find here that charm in writing which we cannot begin to explain, but which is very real. It would be very easy to multiply criticisms. The style is crude at times, but that only makes us wonder what the writer could have done if he had been spared to this world a little longer. There are many scenes which are absolutely impossible, not only in that part of our land but anywhere. And yet it all seems real enough as we read. The homely life of the people is well done. There is a real understanding of their character. It is the kind of a story to read without looking for flaws but in search for real pleasure. The mystery about Newton, and his explanation of it at the last, is a weird feature but does not seem so strange as you read as when you think it over afterwards.

THE RUIN OF A LIFE.‡

This is an even more disagreeable book than *The Gadfly*. In that the intensely morbid spirit was the great flaw; in this, there is added a very unwholesome setting. The main outline of the

D'RI AND I. By Irving Bacheller. 362 pages. \$1.50. Boston: Lothrop Publishing Company.

†THE ROAD TO RIDGEBY'S. By Frank Burlingame Harris. 334 pages. \$1.50. Boston: Small, Maynard & Company.

‡JACK RAYMOND. By E. L. Voynich. 300 pages. \$1.50. Philadelphia: J. B. Lippincott Company.

story is the development of a wild young fellow who is entirely misunderstood at home. He is not only made to pay the penalty for his mischief but for all sorts of suspicion. After he leaves home the scene brightens when he meets Theo's mother. The influence of love on his life opens up the future. But the clouds come down again. The book closes in an unnecessary, inartistic, inexcusable way. The entire conception and many of the details of treatment deserve the censure of every true man or woman.

REVIEWS IN BRIEF.

The Woman who Trusted first appeared as a serial in the *Saturday Evening Post*. It is a rather interesting story of the struggle of a young man to rise in the literary world. He leaves behind him the woman who trusted him though he became entangled in the city with another woman. The fault is not his but the complication becomes serious. Finally the woman who has entrapped him is brought to her better self and he is restored to her whom he really loves. The style of the author, Will N. Harben, is easy but is rather a newspaper style; it is not finished and clear. (Henry Altemus, Philadelphia, \$1.25)

The Little Crusaders by Isabel Scott Stone is an exceedingly interesting book. There was romance, tragedy and pathos in that great movement of Children. We already knew something of the value of the Crusades proper but few of us ever realized before what the full meaning of the Children's Crusade really was.

Miss Stone treats the subject historically and philosophically and yet she has so graphically portrayed the events that the reader finds himself on talking terms with the Children as they assemble. One wonders, when seeing the success that the author has attained why the subject has waited so long for some one to do it justice. From an artistic point of view, the book is especially attractive. (The Abbey Press: New York, Cloth, \$1.00)

Tales of Bowdoin is a very pleasant collection of college stories. It gives us a good deal that is characteristic of the place and at the same time makes clear the community of college interests for we find much that would fit elsewhere. One criticism that will strike all colleges in some pet story can be offered here. Several anecdotes claimed here for Bowdoin are claimed also in other col-

leges. It would be hardly possible to prove ownership unless we give it to the priority of printing. (The Kennebec Journal, Augusta, Maine.)

In *The Beleaguered Forest* we have a chapter out of a life. A rather sentimental girl refuses a young man whom in a way she rather loves and then as her property suddenly takes wings she marries the next man who asks her. He is a victim to the opium habit and lives in the fastnesses of the distant forests. He takes her there with him. She is his wife only in name but discovers his secret and tries to fight the habit with the assistance of a friend of his with whom she falls in love. Death soon frees him from opium and her from the forests. The young man awaits her and we are to suppose a future happiness. It is not much of a story. (D. Appleton & Company, New York City. \$1.50)

Editions of Shakespeare multiply each year, but the world does not weary of them. Each great scholar adds something to the wealth of the literature on the great dramatist. The name of Edward Dowden on the cover is enough in itself to make us expect great things within. *Romeo and Juliet* is before us. The binding and type work is excellent. The editing is all that can be desired. There is no thought of rivalry with the Variorum Shakespeare, but this new edition will compare favorably with any other. (The Bowen-Merrill Company, Indianapolis.)

When the Land Was Young, by Lafayette McLaws, is a bright catchy story, impossible in plot, but attractive in incident. It is the extreme of the present tendency toward the bloody days of our nation's history. Duels are commonplace and are decided not by probability but by the necessity of the situation. A certain delicacy of style removes the story above the "dime novel" class but there is a good deal of that intense excitement which is dangerous. (Lothrop Publishing Company, Boston. \$1.50)

Francis Newton Thorpe has written *A History of The American People*. He has not attempted to make an exhaustive history but to treat concisely the important points in the development of the nation. He has been successful in giving us a correct, interesting, useful book. It is marked by a unit of treatment which puts it far above many of the so-called histories. It is not a textbook but might well be used for one. It cannot be read without gaining a more intelligent view of our national history. (A. C. McClurg & Company, Chicago. \$1.50. *Net.*)

The new volume in the series of Monographs on Artists is *Botticelli*. This is the sixth of the series and compares well with the others. It is written by Ernst Steinmann and shows a careful and scholarly mastery of the artist's work. The translation of all the series is by Campbell Dodgson and is very good. There are not as many illustrations in this monograph as in some of the others but they are all that could be asked. The volume is very attractive in binding and illustration. (Lemcke & Buechner, New York. \$1.50.)

George Eliot is the latest volume of the Westminster Biographies. The author is Clara Thomson. The style is clear and pleasant. The treatment is appreciative and fair. The matter is well arranged to gain and hold the interest of the reader. The brief studies of George Eliot's different novels are suggestive. The picture of mental and spiritual development is good as far as it goes. It is probably as complete as space permitted but it leaves the reader unsatisfied. Still there is no other biography of this size that begins to compare with this. (Small, Maynard and Company, Boston. 75c.)

A Summer Hymnal by John Trotwood Moore is just one of those books which we so much love to pick up and read from time to time and then reread at our pleasure. The author loves nature and all life that is clean. The book is a romance of the purest sort, and from first to last there is scarcely a word to break the general harmony. There is humor and pathos in every chapter,—“Little Miss Fiddle” being the best. Then there is “The Blind Man”—whose life of sacrifice and death of love we can but admire. It is the best summer book that it has been our pleasure to read. (Henry T. Coates & Company, Philadelphia.)

Parlous Times by David Dwight Wells far surpasses the author's popular book, *Her Ladyship's Elephant*. *Parlous Times* is full of life and interest, sparkling with wit and humor and abounding in plot and counter plot. It is a diplomatic novel in that it takes place in the life of the *Smart Set* at the court of St. James. The plot, though full of intrigue, never seems forced or unnatural. The characters, unlike diplomats who so often appear in books, are real people who live and move and have an interest in life. Country life, with field and castle is, like all English country scenery, of the best. It is hard to see how the author could have done better with the facts at hand. If once begun, the book

is sure to hold the reader's attention to the end. (J. F. Taylor & Company, 8vo., \$1.50.)

Professor George Lansing Raymond, the author of "*The Genesis of Art-Form*," and other works on esthetics, and also of "*A Life in Song*" and other books of poetry, published by G. P. Putman's Sons, is a graduate of Williams College. For several years he was a professor of English and Oratory in that institution. Later, mainly because his pupils were almost uniformly successful in taking prizes in oratory and composition at inter-collegiate contests, held between 1870 and 1880 in New York City, he was called to Princeton as Professor of Oratory and Esthetic Criticism. At present he is Professor of Esthetics in that institution, but for a few years he has been there only a part of the college year, spending the other part in Washington, D. C., where he passes his time in writing his books.

Maxim Gorky has been known to European critics for some time, but it was not until the publication of his *Forma Gordyeff* that we in America learned to know the man and to be interested in his work. Gorky has risen from the people, struggle by struggle so that he is familiar with the life-thoughts of the great Russian nation. Gorky is a realist but he is free from many of the charges brought against the school. He seems to understand the nature and prejudices of mankind and, by careful analysis of his characters, he has taught anew some of the great lessons which all must learn.

His novel is strong throughout. Scenes and characters are portrayed with clearness and the whole book is full of rapid movement and free of any prosaic dulness. The morals are not those of the higher civilization of the west. The author has given himself a high place in Russian literature by the publication of his book, which, however, is not suitable for public reading. (Charles Scribner's Sons, New York. \$1.00.)



MAGAZINE NOTES.

SUCCESS.

This vigorous magazine continues to live up to its name. The October number is an industrial number of considerable interest. The stories of invention, great discoveries and commercial undertakings of international scope are told in a thrilling manner. The question of the trade of the Great Lakes is handled by such men as Mayor Harrison of Chicago, Mayor Johnson of Cleveland, Mayor Hugo of Detroit, and Mayor Jones of Toledo. All emphasize the possibility and necessity for a deep water way to the Atlantic. This number also includes light fiction and clever verse. Robert Mackay expresses a sentiment that might stand as the motto of the magazine in the following poem:

IN THE PRESENT.

But hark! the village bell with solemn sound,
Proclaims, in long and melancholy tone,
That time again has run his daily round,
And claimed the world's achievements for his own!

O time, defacer of the sculptured stone,
Destroyer grim of all things here below,—
The clay-built cottage and the princely throne
By thee are laid, without distinction, low!

Without a pause, thou run'st thy swift career,—
Unthinking man does not perceive 'tis so;
He hopes another, and another year,
Till Death, unlooked for, strikes the fatal blow.

In morn like thine, my being ever shall
Of Life's bright Present weave its coronal.

THE SATURDAY EVENING POST.

In one of the September numbers of *The Saturday Evening Post* we are told of a very interesting and important conference that is now being held in the City of Mexico. Of this conference Hon. Volney W. Foster, one of the American delegates, says that while it is the "Blaine idea, nurtured, developed and brought down to the present moment," yet it was one of McKinley's most cherished plans. Concerning its purpose he says further: "The question of arbitration is the most important and most difficult that will be considered. A system reporting the presence and movements of contagious diseases will be formulated. Also a co-operative International Weather Bureau system should be established. The formulation of uniform customs regulations is another vital subject which will come before the Conference. To the end of devising means which will tend to make commerce easy in all directions, the members of the Conference will bend their best energies. The most valuable freight which one coun-

try sends into another is the telegraph message. Next to the telegraph wire comes the steel bands of the railway. These form a connection far more intimate than ships can ever effect, for ocean carriers must always remain in a degree 'foreign things' even to the land whose flag they carry. All that relates to the multiplication of railway and telegraph lines between the American Republics will be earnestly considered by the members of the Conference."

THE ATLANTIC MONTHLY.

The October number of *The Atlantic Monthly* contains two articles that are especially timely. When so many of the Southern States are either passing laws limiting to some degree the franchise of the negro, or discussing constitutions by which his vote may be entirely eliminated, any authoritative word on the subject is welcome. The editor of the magazine contributes an article on "Reconstruction and Disfranchisement." In it he takes the ground that it is a Southern question and that the South should solve it. This he thinks will be done tho many blunders may be made in the performance. Mr. W. A. Dunning signs an article on "The Undoing of Reconstruction." He thinks the results of "Reconstruction Days" are being done away with by the legislatures of the Southern States. However, in extenuation, he calls our attention to the fact that the ultimate root of the trouble in the South has been, not the institution of slavery, but the co-existence in one society of two races so distinct in characteristics as to render coalescence impossible. This number is also rich in fiction, poems, and articles of literary and public interest.

THE ERA.

The Era continues *The Literary Era*. The change in name has been made in order to enlarge its scope, give greater variety to its contents and include some features not within the limits of a magazine purely literary. The October number gives promise of the value of such a change. Its table of contents reveals its scope and interest. Mr. William S. Walsh opens this number with an illustrated article on Bayard Taylor and Cedarcroft. We are promised that the November number will contain an interesting paper, supplementary to this, which will identify many of the characters in this author's novels and poems, and include a number of illustrations depicting scenes and places described. Mrs. M. R. Wright contributes an interesting and highly surprising paper on "The Palace of La Prensa." This newspaper is published in Buenos Ayres and is housed and equipped in a most magnificent manner. We hardly expect to find the most advanced journalism in South America but this newspaper has certainly set a pace that the news papers of other countries must follow. This number of *The Era* also contains reviews of the latest novels, literary gossips and other news of that character.



The REVIEW as well as Park College met a great loss in the death of Prof. Henry S. Verrill. What he was as a student, a teacher, and a man may be seen by reading the pages of this number of the REVIEW, but no words can express adequately the loss which we feel in him as a friend and co-laborer in the work of the REVIEW. From the very start he was in favor of the publication of a paper which might be unique in the college life of the Middle West. If the REVIEW has failed to reach his ideal it was through no fault of his.

A student by nature, he always gave gladly of his best, that those who read the REVIEW might know what Park is doing for the intellectual life of her students. An idealist, he was constantly seeking by gentle words and Christian methods to lead others to higher fields of thought and action. Poetical as he was, he seemed always to catch the beauty in all around and he was able and willing to share the splendor of it all with the more prosaic of his associates. A man of God, he could catch inspiration from the commonest incidents of life and labor and, by apt illustration, he knew how to transform the petty things of earth into very messages from heaven.

Prof. Verrill had his limitations and he knew this full well. He could not endure mere routine; grades and reviews were of little real value to him; zeros and perfects were tiresome things to record. He watched with eagerness for mental growth and if that appeared all else might go. As a business man, therefore, he might not have met success, but as an inspiring exemplar and teacher he was unique, all but superb. And he taught far better than he knew, for how else can we construe the words which come from every quarter of this country—words spoken by those whom he once taught and inspired. Perhaps the purport of all these words can be best expressed by Prof. North, L. H. D. who spoke thus of him: "The controlling element in Prof. Verrill's life was the

spirituelle. He could readily interpret the innermost meaning of an author's life and character. He was not easily deceived by outward show and loud pretension. His influence was uplifting and unselfish. His memory will be a good inspiration in the hearts of his students."

The lamentable death of Wm. McKinley, our honored president, marks an epoch in American History, perhaps in world events. He may be called the last of the school that had its beginning with Lincoln. What a generation that has been! Slaves freed, a nation saved, an empire built, a sinning Spain rebuked! No other forty years, save the first generation of the Christian era, has been so pregnant with great things. And through it all, McKinley moved, a manly man who sought to do his whole duty. He knew the great men of his age and tried to be worthy of their company. Death robbed him of the earthly realization of his cherished ideals, but it revealed to us the nature of the man-become-king. Tremendous transmuting power have Democracy and Christianity when by working hand in hand they can lift a Lincoln, a Garfield, a McKinley from the walks of common life to such an immortality!

The vital questions which these men faced are solved now, but in their solution what perplexing problems were given birth! The new generation of strenuous statesmen will have no sinecures. God grant that they may manifest a similar purity of purpose and integrity of character!

The recent disastrous strike of the Amalgamated Iron, Steel, and Tin Plate Workers illustrated one of the radical weaknesses of organized labor. This great strike involving thousands directly and tens of thousands indirectly was ordered and carried on for weeks and months by one who has shown himself incapable of large leadership. Trade-unionism, it is conceded, has served a great and useful end in this country and unquestionably has a larger and more useful future, but such strikes as this one, carried on in its name and by its leaders, cast discredit on it that will weaken its influence for some time.

Two aspects of the strike especially condemn it. The demands of the strikers were unreasonable. In effect, they required

the new union mills should be "coercively unionised" by the corporation under the power of discharge. Such coercion, in the opinion of many, is neither sound in principle nor wise in policy. It was a retrograde movement on the part of the Union. It is precisely the principle against which labor organizations have struggled for nearly a century. They attempted to use the means capital has used and for which it has been condemned. Again, the strikers deliberately broke contracts with their employers made only a short time before. This was done at the command and by the threats of the Amalgamated officials. The men at first refused to break them but were threatened into doing so. This act on the part of the Union has deepened the conviction among business men and the public that men in the Union cannot be trusted to keep promises: and until this trust is possible nothing is possible. The errors and failures have been due, not to the strikers, but primarily to their leaders. President Shaffer is responsible for calling out the men and for the lamentable results of the strike. It may have served one good purpose. If labor learns anything from it, it must learn that to be successful in its mission of making the condition of the laborer better, trade-unionism must have competent leadership. This will come in time. Education and opportunity have placed former workmen of these great industries in control of them and they will in like manner train up men who will remain with their fellow-laborers and fight and win their battles. The great conflict between capital and labor is to be fought out by them alone and as the leaders on each side become more equally competent for leadership, we shall see peace and harmony prevail.

President Roosevelt is perhaps the most picturesque and interesting character ever to occupy that high position. He comes as near being "a man of destiny" as American History can furnish. The youngest man ever to rule this great country, perhaps also he is the most brilliant. His career has been at times sensational, but always there has been a basis of worth. He has surprised people by his way of doing things, but has always been applauded for what he has done. Foreign critics, and some at home also, have said that our presidents have usually been men of mediocre ability. But we venture to suggest that future gen-

erations will regard President Roosevelt as one of the very ablest men America has produced. As a thinker and as a doer of deeds he will be ranked among the highest. Some have hesitated to believe in the man and to put confidence in his administration because, they say, he is an impulsive man. But as has been well said, "though he acts with great vigor and courage, he does not act impulsively. The quality of impulsiveness in men implies the lack of proper energy and force in the making of initial decisions. Mr. Roosevelt uses the same kind and degree of energy and force in trying to arrive at wise and right decisions that he afterwards uses in executing them. Such men are pre-eminently fitted for high executive tasks." His predominant characteristics are courage, honesty and vigor. Strength of character is with him an object of first importance. In his varied experience as ranchman, hunter, soldier, writer and politician, he has revealed the strength of his own character. This has been one of the reasons for his success. He is forceful through and through. Whether leading a charge in battle or conducting a political campaign, he impresses men as one who does things. He lives as well as preaches the strenuous life. He differs from President McKinley radically in many ways, yet we can have the same confidence in his administration as we had in McKinley's. In 1895 the late Benjamin Harrison wrote, "I do not predict that Mr. Roosevelt will ever be the president of this country, but he is the proper metal that makes a president."

In a recent article President Wheeler of Leland Stanford mentions one of the dangers of the present educational movement, which deserves careful thought. It appears most markedly in the prevalence and popularity of the elective system. One argument in favor of that system has been that it develops self-reliance and self-control. A young man in college under the old regime was told what to study and studied it with little reference to his own wishes. That was suppose to make him dependent on other minds for his decisions. Under the present system there are put before him several possible courses, and he chooses one for himself, thus cultivating a needed independence of thought. Exactly there lies the peril, Dr. Wheeler thinks. The

danger is that he will lose the very self-control which he seeks in that he now studies what he wishes to study, and has no occasion to take a tight grip on himself at trying time. There is no elective system in business life nor in professional life. Young men go into practical life poorly equipped if they consider that they have the right or the opportunity to choose or reject duties that come upon them. The only election a clerk has is between doing the duties of the office as they are assigned to him, hard or pleasant, and walking out to find another place. The choice put before an employe is between doing what his employer sets him to do and finding another employer. Commercial conditions do not permit the freedom of choice which many are demanding for college students. The curriculum of business life is distinctly fixed. Its courses are required. An employer does not say to his men: "Here are several things among which you may choose." He says: "Here is work to do; be at it and do it; if you are not willing to do it—this is my busy day, and I need your room." That does not sound nice, and it is not nearly so sweet as we would like to hear. But it is the brusque method of business.

The danger of the old method of curricula is patent. It might easily weaken the power of initiative. A wise blending of the old and the new is no doubt needed, but the excesses of the new are more perilous than those of the old. Every man needs to have occasion to rein himself down and hold himself to severe tasks. He needs to have another will brought to bear on his will that he may learn to yield the desirable to the needed. The social system is not built around men's desires, but around their needs. The law of social life is not the satisfaction of the soul but the service of the whole body. College life ought to fit for that life of self sacrifice which is the hope of society.

"The King is dead. Long live the King!" states a fact to day even if the vicious claims of the divine right of kings has long since become an anachronism. In the days of absolute monarchy a kingdom was never without its king in theory at least and our nation to-day can never be without an executive. If the president fall by the act of an assassin another takes his place and all moves smoothly on albeit the heart of the nation is filled with sorrow unutterable. Government still lives because civiliz-

ed people would have it so. Chaos and anarchy are devilish to nine hundred and ninety nine in every thousand, hence the careful provision which our legislators have made for the succession of our executive. In this fact alone anarchists might read their doom and see the futility of their works if only they had the power to read and to reason.

We are a free people but we are not disposed to allow unbri-dled license. We love personal freedom but we are well aware that liberty is not absolute but conditional and it must be so, for a higher civilization gives rise to more points of contact between individuals—hence the greater need of laws and regulations. As we depart farther from barbarism, therefore, law becomes more essential and anarchism more heinous and illogical. It may be difficult for a free people to suppress the hydra-headed monster which thinks itself to be the very essence of freedom but we believe it ought to be done and we believe it *will* be, for it is not right that a nation should suffer as often and as keenly as we have been compelled to do because of the act of some villain, inspired with anarchistic fanaticism.

One of the Chicago papers recently poked some good natured fun at the titles of the theses for which the higher degrees had recently been conferred. It quoted several polysyllabic titles, with which we need not burden our pages, amusing as they were. There is no doubt of the justice of some of the implied criticism. There is, equally, no doubt of the mistaken nature of much of it. If the men who have become doctors of philosophy have gained that position by reason of such minute investigations, the degree is not wisely bestowed. A man whose stock of scholarly knowledge consists wholly or chiefly in minute information on some one scientific or historical line may be an admirable man, much to be commended for his painstaking and zeal, but he is not a doctor of philosophy nor available for the degree, whatever college gives it to him. The degree in question is "cheapened," perhaps, "by promiscuous courses," but it is much more cheapened by conferring it on men of no breadth, and but a narrow depth. The doctorate in philosophy is conveniently extended to cover advanced learning in all lines, but learning has breadth as well as depth. Minute analysis or exhaustive study of an unessential fact is not learning, whatever else it may be.

In so far, the criticism seems just. But it is easily forgotten that these apparently labored and petty theses are accepted rather as indicative of power than as measure of it. The German method of honoring a man for doing anything original, for forming a theory of his own on any subject, is not yet our American method. There are universities where the passion is for such originality, even if it be petty, but the rank and file of the colleges seek something larger as a test. They would have a man show in varied ways his ability to think, to think down to the bottom of a thing, to think out to the limits of a subject. Then they demand a breadth of culture and ability which no thesis can show, but which contact with him though years of study will reveal. No pin-head man is fairly pronounced doctor of philosophy. But no man who cannot see the larger meaning of a pin-head is worthy the degree.

LIBRARY NOTES.

A recent and valuable addition to the library has been the Messages and Papers of the Presidents. (10 vol.) Other acquisitions since June 1st have been as follows :

SOCIOLOGY :

Holcombe : The Real Chinese Question.
Smyth : The Crisis in China.
Shuey : Factory People and Their Employers.
Wildman : China's Open Door.
Krausse : The Story of the Chinese Crisis.
Washington : The Future of the American Negro.

FICTION :

Daniels : The Warners.
——— : Arabian Nights.
Viele : The Inn of the Silver Moon.
Balfour : Vengeance is Mine.
Flandreau : Diary of a Freshman.
Croly : Tarry Thou Till I Come.
Read : A Kentucky Colonel.
" : An Arkansas Planter.
Babcock : The Daughter of a Republican.
Davis : Two.
Castle : The Light of Scarthey

LITERATURE :

Cook : Poetry with Reference to Aristotle's Poetics.
Plumptre : The Tragedies of Sophocles (translation).
Fiske : Man Building.

PHILOSOPHY :

Morgan : An Introduction to Comparative Psychology.

A large number of these are received from the PARK REVIEW.

One or two illustrations will serve to show the present adaptability of the library to immediate needs of students in special topics. The following references are posted for biographical and historical work :

THE INFLUENCE OF MONASTICISM ON CIVILIZATION :

Draper : Intellectual Development of Europe.
Draper : Civil War in America.
Adams : Medieval Civilization.
Gibson : Decline and Fall of the Roman Empire.
Guizot : History of Civilization in Europe.
Dean : History of Civilization.
Lord : Beacon Lights of History.
Hase : Ecclesiastical History.
Milman : History of Latin Christianity.
Neander : Church History.
Schaff-Herzog : Encyclopedia of Religious Knowledge.
Mosheim : Ecclesiastical History.

WILLIAM E. GLADSTONE :

Bryce : William Ewart Gladstone.
Hamilton : Mr. Gladstone, a monograph.
McCarthy : Life of Gladstone.
Tollemache : Talks with Mr. Gladstone.
Williamson : Gladstone, the Man.
Lord : Beacon Lights of History.
McCarthy : England in the XIXth Century.

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STAR SPACE.*

A. M. MATTOON, M. A.

Celestial bodies may all be grouped under one or other of four general divisions: planets, satellites, comets and stars. The study of each class constitutes a separate department of Astronomy. Each will be governed by its own peculiar laws, and will exhibit phenomena of a widely different nature. For the student, whose sphere of activity is necessarily limited to this little corner of the universe, the first three of the four classes of celestial bodies are comparatively near at hand. This does not mean that their distance in miles will be insignificant. To express each in Arabic numerals may require from six to ten digits. But that places them near enough for the great equatorial telescopes to reveal considerable regarding the nature and constitution of the bodies under scrutiny.

However when a celestial object is so far away that its distance in miles must be reckoned by *millions multiplied by millions*, we become bewildered in trying to grasp the conception of it. When we attempt to direct the vision out into star space such is the nature of the figures that confront us. Some have designated the bodies situated there as "*Fixed Stars*." Such a term came into use, not because the orbs referred to always occupy the same position; for their speed through space is really tremendous. But their distance from us, with a single exception, is so great, that a century or even a millennium would hardly suffice to enable the unassisted eye to discover that there had been even the smallest change in location. The sun is, of course, the one exception to which reference has just been made. Light travels from the sun to us in a little over eight minutes; but if the nearest fixed star were blotted out of existence this moment, we should continue to receive the rays, now on the journey to us, for nearly four years, before its place would appear vacant. And our next neighbor in star space is more than twice as far away.

*Paper read before the Historical Club of Park College.

Only a very few of the stars are near enough to us to exhibit any parallax at all. This means that to a supposed observer situated on one of these remote objects the distance from the earth to the sun is comparatively so small that it dwindles to a mere point. Some of the stars are so far away that the light that will come to us to-night, set out on its travels through intervening space before Noah became a sailor. Such depths of space become incomprehensible to the mind of man. But if we had the power to go by swift stages to the outmost bounds of the regions where stars appear, we should have only begun the journey to the confines of God's great empire.

For convenience in identifying stars, they are classified according to magnitudes. The term is liable to be misunderstood. Its use is not intended to be descriptive of actual size. Sirius, though the brightest of the objects of this class may be very much smaller than many another, which is farther away. Magnitude refers only to comparative brilliancy. For a reason not necessary to explain just here, and partaking largely of the element of chance, a star of any given magnitude appears about six and one fourth times as bright as a star of the next magnitude dimmer. Of course, so wide a difference necessitates the use of fractions to express the various degrees of brilliancy among bodies in the sky; and decimals are employed to describe those which are intermediate.

It will readily appear that one star will differ from another in brightness as a result of three conditions. First, the quantity of light per square unit of surface may be greater in one than in another. This would cause one of two stars of equal size and equal distance from us to appear brighter than the other. Such a star is said to emit light of a greater degree of intensity than the other. Second, two celestial bodies would differ in apparent magnitude, when their real size and the intensity of light emitted were both equal in the one to the other, if the distance from us of one were greater than the other. And third, if two stars of equal distance from us and of equal intensity of light, were unlike in size, the larger would appear as it really is, of the greater magnitude. A combination, then, of circumstances just described would result in all conceivable differences in the apparent size of stars.

Sir William Herschel was the author of what is known as The

Theory of the Parallelopiped of the Stars. The amount of painstaking mathematical computation involved in the work makes the word "*Theory*" too weak a term to be properly applicable; and yet we are hardly warranted in designating it as a *certainly*. All of us have seen; and, if we have any appreciation of the beautiful in nature, have admired that gorgeous display technically known as *The Galaxy*, that which in the language of the masses is called *The Milky Way*. Only a superficial examination of it is enough to show that it is roughly a zone of the sky, whose central line would be a great circle of the celestial sphere. The stars are most abundant in close proximity to that circle, and become fewer and further apart, the greater the distance from it; and they are scarcest at the very poles of the circle. Not only so, but the thinning is progressive and regular. Herschel noted that and observed also that the usual tests of comparative distance from us, showed that vast multitudes of the stars composing the Galaxy are enormously remote. Modern photography bears eloquent witness to the same fact. It is not necessary to explain the process by means of which the eminent English astronomer completed the picture, nor will the attempt be made to quote the words of his description. The outline of the figure is as follows. Imagine a *perfectly* transparent solid, proportioned about like a gentleman's watch. Suppose one of the lids to the watch-case just slightly opened. Throughout the entire volume of this perfectly transparent figure, small bright points, finer than the point of the slenderest cambric needle are strewn about thickly, each brilliant as an arc light, and distributed quite uniformly through the solid, and each a true mathematical point, as respects its size, so that there might be tens of millions of them, and yet no one of them would touch another. Now conceive the solid, thus constituted, to be magnified till its smallest dimension should be reckoned, by miles, almost in countless millions, yet still retaining unchanged its former shape. Such was the outline Herschel attributed to star space. The opening between the lid and the main portion of the solid is to be regarded as entirely devoid of stars, as also all the universe exterior to the solid. In this enlarged figure the myriads of bright points, representing stars, become separated by stretches of space somewhat awful in their dimensions. An observer, situated anywhere near the central regions, looking outward toward the blue vault of the sky, would see the stars projected upon it

thickest in the direction of the largest diameter. This explains the Milky Way. The split in the Galaxy is that slightly opened lid of the watch case.

Miss Agnes M. Clerke, in her admirable book, *The System of the Stars*, (page 383) explains that it has been shown experimentally that, outside of the planes bounding the zone of the Milky Way: "Star supplies run out quickly." In a magazine article written subsequently (*Popular Astronomy*, vol. 4, page 432), she reasons well: "There is no compromising with the Infinite. An aggregation cannot be *bounded* here and *boundless* there." The late Professor Proctor insisted that: "The bright galactic masses do not represent *infinite* stellar extensions, but *definite* stellar formations." Sir John Herschel is said to have declared that, while star depths are open, beyond a certain point space is entirely empty.

Then, in the midst of this gigantic universe of stars, with its definite boundaries, is our little solar system, drifting rapidly about. Mr. Struve has shown that sun and planets are moving through space at a velocity of about sixteen miles per second.

It is undoubtedly true that the writers of the Scriptures sometimes used words, of whose real meaning they had but faint conception. For example, Isaiah did not comprehend the full import of his description of the Messiah's Kingdom. Other instances might be adduced. He who inspired the writers put words under their pens which were beyond the mental grasp of the amanuenses. In most cases this was spiritual truth; but here and there may be found a passage which, even now, may be seen to rank high as twentieth century science. What did the man Job know about the depths of extension when he wrote: "He stretcheth out the north over the empty place, and hangeth the earth upon nothing"? [Job 26:7.] And yet how accurately this great north void answers Herschel's description of the abysmal depths which the eye of the astronomer, employing the great equatorial telescope, pierces to seeming infinity, but finds no star to reward his search.

When David wrote the nineteenth Psalm, which would serve as a fitting preface to a perfect Astronomy, if finite man could produce such a text book, is it possible that he comprehended all that the words meant? Referring to the heavens, he said: "In them hath he set a tabernacle [a tenting place, the symbol of

a roving existence] for the sun, which is as a bridegroom coming out of his chamber and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it, and there is nothing hid from the heat thereof." The Psalmist doubtless never thought the words referred to any thing else than the apparent journey pursued by the great luminary of the day from sunrise to sunset. But had the Source of Inspiration no thought beyond that? It is just possible, but I am not prepared to believe it. It is at least a curious coincidence that the words literally describe the wanderings of the sun among the stars, as discovered by the astronomers of the nineteenth century.

The sun is not the only star that is in motion. There is a sense in which the term *Fixed Stars* is a misnomer. It is permissible only to distinguish them from the planets, whose motion is such that but a few evenings of observation are required to show a decided change in their location. But the stars have also their proper motions. In some instances the velocity is almost startling. There is a star in the constellation Ursa Major, whose drift is seven seconds annually. Such a great change in a body so far distant must correspond to a velocity of at least two hundred miles per second. All the stars are doubtless in motion. There is no reason why rest should be the more natural condition of such bodies. But there is a lack of any conclusive evidence that they move in orbits or that there is any great central sun. Some have argued theoretically that since the solar system is built on such a plan, therefore motion among all celestial bodies must be orbital. Alcyone, one of the Pleiades was selected as the center of the universe. Some highly imaginative poetry was founded on this belief. But alas for theories unsupported by facts! Future generations may discover mathematical laws, by which men may locate a center of the universe; but Alcyone is certainly not a competitor for the honor. [During the last decade of the nineteenth century, an effort was made to show that a limited number of stars, the sun among them, constitute a group similar to the planetary system. The attempt has been made to show that Sirius is a central sun for this group.] If this effort shall prove successful, it would seem possible that all the stars in the universe might be divided into groups, each with its central body. This naturally suggests this query: If the star space exhibits this as a

natural tendency, where does it cease? Will not systems combine to form larger systems till finally a universal center is found? To discover such a great center would be far greater glory than to discover the north pole. This speculation is interesting, but it becomes evident that before it passes the theoretical stage, a vast field, now entirely unexplored, must be opened up. Here is an opportunity for an army of young astronomers.

Catalogues record some stars as variable. But the vast majority of them change but little, while the time required for them to manifest that small difference in brilliancy is very great. In view of the fact stated a few moments ago, that all the stars are moving, it is evident that we are nearing some of them, and getting farther away from others. Consequently some stars should become brighter and others show the opposite tendency. Indeed if they did not do so, it would require explanation. But there are variations in brilliancy which cannot be accounted for in this way. A limited few change periodically, and the cycle extends over a considerable time. Two explanations have been offered for this. The star itself may be surrounded by a very large envelope of nebulous matter. About it may be revolving a similar but considerably smaller body, one that is ultimately to become a planet. The orbit of this embryonic planet is an ellipse of such great eccentricity that the periastron distance is too small to allow the revolving body to pass the larger one without interference of the outlying gaseous envelopes. The collisions among the particles of gas produces intense heat and therefore greatly increased brilliancy, until the smaller body has passed on toward apastron, and has ceased to touch the larger one. This would account for the cases where the star's brightness increases for a time, and then resume a dimmer normal condition. Sometimes however, the star becomes briefly dim and then comes back to a rank among the brighter magnitudes, than from that which it had fallen. The explanation is known as "*The Sun Spot Theory*." The star is supposed to have spots on its surface, just the same as our luminary does. In the case with which we are familiar, the spot maxima recur about every ten or eleven years. The idea that a star will have upon it spots so numerous and so large, as to diminish its luster for a time. Then, when the spots vanish, the star resumes its pristine brightness. The cycle of change in brilliancy in all the objects of this particular class, ex.

tends through a good many years. The number of variables on this list is not so very large.

The short period variables, however, are more numerous. There are about one hundred and sixty of them, and then nearly a score more that vary but it is not quite certain that they should be classified with these, and their variation accounted for in the same way, but their behavior is not enough different to warrant putting them in a separate class. Some of these short period variables are probably composed of material different on one side from the other. As a consequence of this, the intensity of light emitted from one side differs from that coming from the other. As the body rotates upon its axis, it displays alternately the bright and the dim sides to us. But there are a good many of these short period variables which manifest an oscillatory motion; and the vibration requires the same length of time as the variation in brilliancy. Beta Persei, which is also known as Algol, is such a star. It is quite certain, in this case, that a dark companion causes a partial eclipse. The motion to and fro is that of the star around the common centre of gravity of the two bodies. The plane in which they are revolving is nearly edgewise toward us; and every time the dark companion is on the side of its orbit toward us, it eclipses Algol. This it does every sixty nine hours, when the brilliancy of that star is reduced from the second to the fourth magnitude. This star is the most conspicuous illustration of variation due to eclipse. Others similar to this one are referred to as, "Variables of the Algol type."

According to Mr. Chandler's catalogue of variables, published in 1888, there are fourteen stars of fluctuating irregular brilliancy. The only explanation that is offered to cover this case is that the star encounters a swarm of something like meteors. Mr. Lockyer is of the opinion that most of the stars of this kind are not compact bodies; but that their bulk is large in comparison with their mass. Collisions with meteor swarms circulating near such bodies would be more likely to occur, than if their density were greater, and consequently their size smaller. As they present a wide front, matter that would elude little bodies could not so readily pass by them.

During a little over twenty centuries, there have been twelve well authenticated cases of stars that have exhibited, for a brief time, remarkable brilliancy, and then faded away, till they have been invisible to the unassisted eye. The Nova in Perseus, dis-

covered by Rev. T. D. Anderson of Edinburgh, on the evening of the 21st of last February, is a good illustration of this class. A photograph of its region of the sky, taken the previous September, at Goodsell Observatory, Northfield, Minn., where a Darlot lens was used, capable of exhibiting stars down to the eleventh magnitude; but it showed no trace of the Nova. Yet on February 23rd thereafter, photometric measures of its brilliancy showed it to be almost the same magnitude as Capella, namely 0.1. However, it rapidly faded out, till eight months afterward, it required a telescope to see it. Such extremes of variability are not usual. The most of this class do not change more than three or four magnitudes. The only theory that seems to account for this peculiar behavior, is that just given for another class of variables and is that they have encountered a swarm of meteors.

A belief has prevailed in certain quarters that an occasional star that had been charted, had ceased to exist; also that others that had no being when the records were made, became visible afterward. Of course, no scientific reason can be adduced to prove that the work of creation may not still be in progress. But it is also both possible and highly probable that instruments of a higher state of perfection now reveal stars which could not have been seen by means of those made a generation ago. As to those which are supposed to have vanished, just such cases have, several times, been reported, where the missing stars proved to have been an asteroid or one of the planets Uranus or Neptune. Having moved forward in the orbit after the first view was obtained, the place was vacant, when the second observation was made. Thus there is no well authenticated instance either of any addition to the number of the stars or the annihilation of one.

A good deal of effort of a high order is just now being put forth upon double stars, multiples and clusters. Such terms convey to the mind the impression that the bodies thus described have some physical connection. That is frequently the case; but stars may appear to be close together, even when viewed through a large telescope; and yet, when time enough has elapsed to allow each one to display its own proper motion, they may drift apart and show conclusively that, all the time, they had no affinity for each other. This would not have been the case, if they had really been close together. Let us illustrate the case. Suppose that some dark night you were approaching a large city. From the

car window you see the lights far in the distance. Two of them seem to be but a few feet apart. But after a time your train makes a broad curve to enable it to enter the city and reach the station. Now the lights that had appeared so close to each other become widely separated. Their proximity had been only an illusion. Many stars appear double, but are like these lights. In the course of time they will separate, never to approach each other again.

But there are several hundred pairs of stars that are *genuinely* double. And the work of the astronomer, who is engaged in this department of the science, is to demonstrate which ones are real partners. Such binaries always revolve about a common center of gravity. The condition, though manifested on a far grander scale, is exactly the same as that exhibited by the earth and the moon. In most cases, however, both bodies are self luminous. During the winter months the constellation Orion is the most conspicuous one in the evening sky. A majority of the brighter stars of that magnificent group are either apparently or really double. The telescope shows the two bodies composing such a pair as separate stars; and it is a beautiful sight, as one after another of those brilliant objects are brought into the field of view to note that what had appeared to the unaided vision as a single star, is really two objects quite distinct and separate.

Not only will the telescope occasionally show that a star is double: but now and then one will be seen to consist of three or four or possibly a larger number of individual bodies. The star ϵ Lyrae will in a telescope of eight or ten inches aperture resolve into four distinct bright points. Two stars near the "Belt of Orion" are multiple. Both of them are small, as seen by the unassisted eye, probably about the fifth magnitude, but when observed through nothing more powerful than a $4\frac{1}{2}$ inch equatorial, one of these appears as a multiple, consisting of seven very brilliant little stars, while the other is resolved into at least thirteen. Of these, one is somewhat brighter than the rest; and the observer instinctively wonders if this group is not an illustration of the solar system as it was a million years ago. These bright objects are not planets in the ordinary acceptance of that term; for they are self luminous. But Jupiter and Mars were incandescent, when first they gained their independence from the sun.

There are a good many groups of stars that have only a

seeming association. A line from a far remote one to us passes near to a second and perhaps a third, while no two of them are near together, the separation running into the trillions of miles. Groups such as Pleiades are examples of the case.

Nebulae are closely akin to stars; and, in many instances, the two are indistinguishable. There are star-like nebulae, or perhaps better, nebulous stars. Several of the Pleiades are illustrations of this state of things. In that quarter of the celestial sphere, a nebula, seen through an eight-inch telescope, and presenting a diameter as large as the moon appears to have when viewed without a telescope, will seem to have a star, one of these wonderful Pleiades, somewhere in the depths of the luminous gas. Prof. Keeler, who, at the time of his death late in the summer of 1900, was director of the Lick Observatory, expressed the belief that the Crossly Reflector there would reveal the existence of 120,000 nebulae. Astronomers with exceptionally good eyes say that they can see two or three such objects, without using a telescope. It is not unlikely that nine tenths of the people in any average assembly can see one nebula, if they know just where to look for it. Southeast from the three stars composing the "Belt of Orion," and about as far from the eastern one as the western one is from it, is this nebula, located in the giant's sword scabbard.

Star clusters are closely allied to nebulae. Indeed some of these masses of luminous gas have bright points intermingled with the haze, as though nuclei had formed, and had collected some of the material near at hand. For example in this nebula in Orion, there is a group of four little stars, apparently close together, and forming the corners of a trapezium. Although they are not far from the densest portion of the nebula, almost all the gas in their immediate vicinity seems to have been gathered up by the four; and the appearance is as though a hole had been bored clear through the nebula just there, and those four stars set within the space. It is thus quite likely that where the stars composing a cluster are in reality near together, the material of which they are composed was once identical with the luminous gas of one large nebula.

Once I stood upon the summit of one of the highest mountains of the Coast Range in Oregon. What appeared to be a dense fog enveloped me. It rolled about me slowly and seemed to fill the universe. Above, beneath, to the right and left, in front and

behind, there was fog everywhere. But after a time it settled down, and broke into almost innumerable little clouds, that floated over the landscape in all directions. One great big fog thus became a thousand cloudlets. Perhaps a distant traveler, wending his way along the banks of the picturesque Willamette river may have passed beneath the shadow of one of these little clouds just as the cool breeze from the river caused its vapors to condense into myriads of rain drops, that fell thickly about him.

Many a time since that day have I recalled that scene, and have wondered if that might not be an object lesson to illustrate the building of the universe. Has the astronomer no right to an imagination? In defiance of the law which proclaims that poetry is no science, the man that stood upon the summit of Mount June persists that there he saw a miniature of all star space. That great fog was one enormous nebula, that extended to the utmost confines of the universe, Herschel's great paralleloiped. The minutes represented the cycles of eternity; and the monstrous nebula at length pulled apart by the very force of its own enormity; and the subdivisions split up in the same way. In the myriad little clouds, behold ten thousand times ten thousand nebulae. And the condensed rain drops that hovered in the vale of far away Willamette were some portion of the Milky Way. The finished product of that great fog that caught the sun's bright rays and sent back the reflection of the rainbow was the spray of little stars in the stream poured out from the water jar of Aquarius.

The atmosphere that summer day was so perfectly transparent that Mount Tacoma, to the north of us, and Mount Shasta, to the southward, were plainly visible, and each one about two hundred miles away. This incident is mentioned only to emphasize the degree of clearness of the atmosphere, the medium through which we saw the little clouds that floated down from our mountain height and hovered over the landscape. Let us not spoil the figure by dragging in any comparisons between the *densities* of media, that through which those clouds were seen, and the one whose unfathomless depths star beams penetrate to reach our eyes. Transparency is the quality to be considered. The ether of star space is the clear air of the mountain summit of western Oregon.

As the sun approached the rolling breakers of the Pacific

and turned their silver spray into gold, several of those little clouds, minute objects on the distant horizon, lent their gorgeous colors to beautify the scene. How similar to one of those bright clouds does the great nebulae in Andromeda appear! As that little cloud contained the material out of which a hundred thousand rain drops might derive their substance; so almost countless stars are yet to have their birth within the billowy depths of the Andromed nebula. A myriad more will spring into existence from the great whirlpool in Canes Venatici. A hundred million drops of rain fell that day to refresh the verdant vales and waving grain fields round about Mount June; and the yielding up of their substance to form those rain drops terminated the existence of those almost innumerable little clouds. So countless small nebulae have contributed the gases of which they were composed that stars might twinkle in the firmament and adorn the blue dome above us.

Is this some idle fancy, the product of a disordered imagination? By no means. He who will turn his telescope upon the Pleiades, will verify the vision. There he will see the nebula crystalizing into a star, and giving up its soft radiance that God may have a more beauteous gem to set there within his diadem of stars.

And this process is not without its lesson for us. Some powers of mind and qualities of soul have each of us, capable of emitting a faint light to help illuminate the path for others. The Master would have us yield up to Him those good possessions; that He may use them; and all men who see the gift transformed under His skilled nand will be gladdened by the brighter radiance those powers came to have by being made subservient to His will.



POPULAR AND PHILOSOPHICAL VIEWS OF CONSCIENCE.

J. HAMILTON LAWRENCE, M. A.

Among all the topics of ethics, there is probably none more interesting and none more important than conscience. It is true also that there is none that has given rise to more theories concerning its origin, its nature and its function. It has been regarded as a faculty of the intellect, of the feelings and of the will, collectively and individually. Some, moreover, have even thought of it as separate and apart from these—a distinct faculty with a peculiar function. Its origin has been ascribed to God and to experience—as created directly and at once, and as evolved through a long succession of years. Its function has been described as legislative, judicial and executive, individually or combining two or more of these activities. Its authority has been said to be absolute and relative. In fact so much discussion and disagreement has been centered on conscience that some have despaired of ever discovering its secret; and one ethical writer has even declared his disbelief in its existence. But amidst all this confusing and conflicting discussion, it is possible to pick out three distinct and fairly well developed views. No attempt will be made to judge of their relative merits, except as they appear in the presentation of the various theories. Two of these views may be regarded as philosophical—the Utilitarian and the Intuitionist. The third is generally termed popular, though men at one time regarded as philosophers of authority, formulated and held them. In the beginning, let it be said that the trouble in discussing conscience generally arises from a confusion of terms and inadequate definition. What one writer calls moral judgment, another calls conscience; and what one writer calls moral sentiments, another calls conscience. Most all ethical writers agree concerning the existence of the faculty, but there is much disagreement concerning the terminology.

The popular view is the one most of us hold practically, though we may hold another theoretically. In other words, in our ordinary thought, reading and conversation, we think of conscience from one point of view. While in our moods of severe

and strict thought we look at it from another. This theory of conscience is that set forth so forcibly and dramatically by Dr. Joseph Cook of Boston and held also by Dr. James McCosh. The latter, it may be remarked in passing, has dropped completely out of philosophical discussion and his influence as an authority has entirely ceased. Dr. Cook, while exerting a tremendous power over his audiences and readers was probably never influential with the deeper thinkers. This is the view also that finds concrete shape in the characters of Victor Hugo, Nathaniel Hawthorne and William Shakespeare.

Dr. Cook defines conscience briefly and provisionally as "a faculty including both a perception and a feeling—a perception of right and wrong in the nature of choices, and a feeling that right ought, and wrong ought not, to be carried out by the will." In other words, "conscience is that which perceives and feels rightness and obligatoriness in choices." It will be noticed that in this definition he makes conscience not a single faculty but a combined cognitive and motive power, involving the functions of the intellect and the sensibility; and also making it a legislative and executive faculty. Dr. McCosh gives us a definition that does not differ materially from the one given. He says, "the office of conscience is to show us what is good and what is evil, just as it is the design of the intellect to show us what is real and what is not real, what is true and what is false." He makes it a legislative faculty in that "it points to a law above itself which it is bound to obey;" a judicial faculty in that it applies this moral law to particular cases; and an executive faculty in that it authoritatively demands that certain actions be done and that certain other actions not be done. According to the views of these two men, who practically agree, we may have conscience in either a corrupt or a rectified condition. Our conscience may be slumbering, or it may be vigorously active. It may be an excusing, a perverted, or a blunted conscience; it may be a pacified, a purified or a troubled conscience; or again it may be an approving or an accusing conscience. In the Bible this term or its equivalent is frequently used. Paul, in speaking of it, uses it in a loose or popular way. He was writing for a practical purpose and used the language, as far as possible, as the people, to whom and for whom he wrote, used it. He speaks of conscience as bearing witness that one tells the truth. As judicial in its action, he

speaks of it as either a pure, good conscience or an evil one. In the latter condition, it is said to be the weak and defiled; and to designate its torturing sense of guilt, he speaks of it as seared or active. As a legislative power, he speaks of the law that is written in the heart and says that the Gentiles are a law unto themselves. Furthermore, he recognizes the influence of history and education upon conscience—in his mind it is a faculty immature and faulty but one capable of gaining in perception and force. The idea of conscience as revealed in literature other than Biblical is almost identical with that of Paul.

Nathaniel Hawthorne, Victor Hugo and William Shakespere are the most illustrious writers who have given us in a literary form the popular conception of conscience. Their characters are concrete, vivid and impressive, They emphasize in a dramatic way the effects of violated conscience on the individual. In the popular phrase, Arthur Dimmesdale and Jean Valjean are purified and strengthened in the moral life by the long and fierce conflict they wage with this power within themselves. On the other hand, in Richard III and Lady Macbeth, conscience is represented as a demon lashing them to despair because of their repeated violation of the moral instincts. The Biblical writers emphasize the intellectual element of conscience, with incidental references to the motive and emotional elements, while these later authors give importance to the motive and emotional. The popular view is well expressed in the following quotations:

"Have mercy, Jesu!—Soft! I did but dream.—
O, coward conscience, how dost thou afflict me!—
The lights burn blue.—It is now dead midnight.
Cold fearful drops stand on my trembling flesh.

* * * * *

My conscience hath a thousand several tongues,
And every tongue brings in a several tale,
And every tale condemns me for a villian."

—*Richard III, Act. V., Sc. III.*

1st Murderer. Where's thy conscience now?

2nd Murderer. O, in the Duke of Gloster's purse.

1st Murderer. When he opens his purse to give us our reward, thy conscience flies out.

2nd Murderer. 'Tis no matter; let it go; there's few or none will entertain it.

1st Murderer. What if it come to thee again?

2nd Murderer. I'll not meddle with it; it makes me a coward: a man cannot steal but it accuses him: a man cannot swear but it checks

him; 'tis a blushing, shame-faced spirit, that mutinies in a man's bosom; it fills a man full of obstacles: it beggars any man that keeps it.

—*Richard III, Act. I., Sc. IV.*

"Yet there whispers the still small voice within,
Heard thro' God's silence, and o'er glory's din;
Whatever creed be taught, or land be trod,
Man's conscience is the oracle of God."

—*Byron.*

"But at sixteen the conscience rarely gnaws,
So much as when we call our old debts in
At sixty years, and draw the accounts of evil,
And find a deuced balance with the Devil."

—*Byron.*

From these three sources, then, we discover the popular view. We find that popular opinion ascribes to it a direct, divine origin. It is considered the voice of God in the heart, and yet, strangely enough, it is not regarded as infallible. There is a confused notion that it is an inner monitor derived direct from God, having authority in childhood and yet capable of education and development. Concerning its nature, the view is explicit. It is a cognitive faculty in that it perceives the moral quality of actions; that is, it discerns good and evil in choices and intentions; it is a volitional faculty in that its deliverances are in the form of moral impulses; lately, it is an emotional faculty in that it strongly feels that certain actions ought to be done and certain other actions ought not to be done, and when obeyed becomes a feeling of peace and disobeyed, a feeling of remorse. As to its function, it is regarded as legislative in that it discovers and proclaims moral law; it is judicial in that it applies this law to particular cases; it is executive in that it commands one to do this and not to do that. According to this view one may have a better or a worse conscience than his neighbor. The Aztec is urged to sacrifice human beings as the proper form of worship and the American to love, honor and pray to God.

The utilitarian view is not so easily discovered and stated. One writer, in discussing it, says, that this school of philosophers strictly speaking, either denies the existence of conscience as a distinct faculty of the soul, or does not recognize it as such. It is best formulated and illustrated, possibly, by Herbert Spencer and the evolutionist school represented by him.

According to these thinkers, conscience seems to be identified with moral consciousness in general,—the sum total of experience gained for a person by his ancestors from the origin of the race, beginning even in the lower animals,—the experience in moral judgment. It is generated by the association of ideas and transmitted through heredity. In considering this view, it must be remembered that the "*summum bonum*" of the Utilitarians is happiness (Eudemonism) or pleasure (Hedonism),—a school that makes personal happiness the ultimate test of right or that points to the happiness of the greatest number as the test of right.

It must follow then that what we call conscience is merely the accumulated knowledge of one concerning the power of this or that action to produce pleasure or pain. According to Professor Calderwood, the theory falls back on utility as the basis of personal assent to moral distinctions. The race, as a child, has in the struggle for existence, tested a great many actions; some of these have produced pleasure in excess of pain while others have produced pain in excess of pleasure. The law of utility or pleasure which these men make supreme demands that the former shall be sought and the latter avoided. At the same time the experience has had its effect on the brain or the mind and a permanent gain in intelligence made. In other words, succeeding generations will not have to make these same experiments, but may benefit from the experience of their ancestors which has become a part of themselves.

So far in the evolution of moral necessity, utility is the regulating factor. But for the further evolution, J. S. Mill says, "The mind is not in a state conformable to utility unless it loves virtue as a thing desirable in itself" without conscious reference to its utility. "Such love of virtue," Mill holds "is in a sense natural, though not an ultimate and inexplicable fact of human nature." He explains it by the law of association to feelings and ideas, as already hinted at. This law, in Mill's view, operates in two ways, and it is important to distinguish them. In the first place, virtue, originally valued merely as conducive to non-moral pleasure or protective against non-moral pains, comes through the influence of association to be the immediate source of pleasure, and of the pain of remorse, if its rules are violated. It is, therefore, to the morally developed mind, an object of desire

for its own sake. So far, the performance of virtuous acts is only a particular mode of seeking one's own greatest pleasures. But Mill holds, further, that the "acquired tendency to virtuous conduct may become so strong that the habit of willing it may continue, even after the reward, which the virtuous man receives from the consciousness of well doing, is anything but an equivalent for the suffering he undergoes or the wishes he may have to renounce." It is in this way that the hero or martyr comes voluntarily to make an absolute sacrifice to promote the happiness of others. He cannot desire anything except as it is pleasant in prospect, but he may, through habit, will what is, on the whole, unpleasant. The moral sentiments which ultimately acquire this force are, in Mill's opinion, derived from "very numerous and complex elements" so blended that the resulting feeling in most cases is, "very unlike the sum of the elements." If the objection is made, that these moral sentiments are manifested by children too young to allow time for association to produce in them the effects ascribed to them, they answer, "by applying to the mind the physiological theory of heredity, according to which changes produced in the mind or brain of a parent by association of ideas or otherwise tend to be inherited by his offspring; so that the development of the moral sense may be hypothetically carried back into the prehistoric life of the human race, without any change in the manner of derivation supposed."

The Intuitionist theory is the one most familiar to those of Park College and the one to which most of us give our adherence. It is the theory so dogmatically stated and defended by Professor Calderwood in his "Handbook of Moral Philosophy." Intuitionism, as a theory of philosophy, is the doctrine that the perception or recognition of primary truths is direct and immediate. It is opposed to Empiricism, the keynote of which is found in Locke's "Essay on the Human Understanding." "No innate ideas." This school maintains that all knowledge is to be referred to experience as its source. The intuitionists, on the other hand, affirm that, while sensation or experience furnishes the crude material of knowledge, the mind itself contributes something. It possesses, and is immediately aware of certain primal principles that give form and meaning to the data coming through the senses." The mind stamps the raw material of the senses with

its own die, gives character to that which would be merely a confused blending of chaotic sensations and automatic reactions, which would lack wholly that orderly arrangement which characterizes our world of perceptions, ideas, and feelings.’

Accordingly, they define conscience as “that power by which moral law is recognized or revealed. It is reason discovering universal truth having the authority of sovereign moral law.” It is a cognitive or intellectual power, not a feeling, a combination of feelings nor a function of the will. Just as the power to distinguish colors is an intellectual power, so the ability to make moral distinctions is to be ascribed to the intellect. It is a legislative faculty in that its purpose is to reveal moral law. It is executive in its actions in that it demands absolute obedience to its deliverances. As an executive faculty, its authority is supreme and imperative. This arises from the nature of the law it reveals. As Professor Calderwood says: “Conscience, by discovering universal truth wearing the form of an imperative of action, is vested with sovereign practical authority.” As the law is universal, self-evident and admits of no contradiction, the power by which it is revealed, has the same authority as the law itself. Moreover, as the law is innate and prior to the knowledge which is derived from experience, “it is superior to, and regulative of, the suggestions of sense in appetite, passion, or desire.”

If conscience, then, is the power that reveals moral law immediately, and from the nature of the law revealed is absolute in authority, it follows that conscience cannot be educated or developed. We cannot have a defiled conscience, a perverted conscience, a weak conscience or a keen conscience. This faculty has but the one function to reveal moral law and there can be no stages of revelation or difference in degree of the power to reveal. It has been said that conscience is a legislative and executive faculty but it is not a judicial power. By this is meant that while conscience reveals the law and its deliverances are imperatives to action it does not apply the law to particular cases. Conscience says, “Thou shalt not steal.” But conscience does not reveal that taking my neighbor’s apples without his permission and contrary to his known wish is stealing. Conscience says, “Thou ought to be benevolent.” But conscience does not say that feeding the hungry, clothing the naked and sheltering the friendless are acts of benevolence. There is such an intel-

lectual power as judgment and it is this faculty that applies the law to particular cases. Through it we determine what is stealing and what is benevolence. Here then is the difficulty. Judgment and conscience are loosely regarded as identical. The intuitional theory provides for a moral education, for moral development and improvement, but it is through the education of the judgment, not the conscience. The Aztec needs moral education to show him that sacrificing human beings is not a proper form of worship. His judgment concerning the right mode of worship is at fault, but the Aztec as well as the American knows that we ought to be reverent. The deliverances of his conscience are identical with those of the American.

EDUCATIONAL NOTES.

Dr. George H. Denny is to succeed the late William L. Wilson as president of Washington and Lee University.

Prof. Charles Kendall Adams has been compelled to resign the presidency of the University of Wisconsin because of ill health. His successor is Prof. Edward A. Birge.

Several of our presidents have not been college men, but they have all been in favor of higher education. Notably is this true in the case of ex-President Grover Cleveland who since his last term of office has been quite closely connected with Princeton University, and who is now elected a trustee to succeed Rev. George T. Purves.

The education of the negro is at least an attempt at the solution of the great Southern question. We are glad that the negroes themselves begin to realize this fact. We are glad too that the wealthy men of the North and South are making this education possible by liberal gifts. One of the last of these gifts was that of John D. Rockefeller, who gave \$180,000 to endow Spellman Seminary at Atlanta, Georgia.

President J. A. Thompson, Tarkio College, Tarkio, Mo., has been relieved of classroom and detailed executive duties for the current year that he may devote his entire time to the securing of funds for the institution. The general endowment fund of Tarkio College, like that of all western colleges, will admit large increase before it will become burdensome. Improvements in buildings and on the campus are contemplated if the funds can be secured. The REVIEW can wish no better fate for this worthy college, than a very large degree of success for Dr. Thompson's efforts.

The North West Missouri Association was in session during the days following Thanksgiving. The opening address Thanksgiving evening was from Pres. W. M. Beardshear, Ames, Iowa, president of the National Educational Association. By a slight word coinage, his subject was presented as the "Septidudes" of

the successful teacher. The operation of a strong mind in a well preserved body, was forcefully presented. To those who have heard this educational Saul nothing need be said of the address. To those who have not heard him, the suggestion is made, attend the next meeting of the National Educational Association.

It is gratifying to note the increasing number of College and University men who are becoming associated with the public school system. Not only their broader culture, but the fertility of resources make them indispensable to this rapidly developing system. At a recent meeting of Missouri teachers at Tarkio, Mo., the qualifications for high school teachers were freely discussed. Many of the teachers spoke favorably of a proposition to recommend to Boards the advisability of requiring all such teachers to be graduates of a College, University, or approved Normal. Not that this alone would insure successful teachers but it would be one more step in advance, in securing teachers of culture and high intellectual attainments. Among the teachers of this section of Missouri in public school work, are found graduates of Oberlin, Marietta and Yale. The day is fast hastening, when it can no longer be truthfully said educationally, "poor old Missouri".

These facts taken from *American Education*, a most excellent educational paper, are well worth the reading, especially by those interested in education:

"About 21 per cent. of the total population of the United States attend public schools, and 2 per cent. of the rest attend private schools, according to the annual report of the Commissioner of Education. The grand total in all schools, elementary, secondary, and higher, public and private, for the year ending July 1, 1900, was 17,020,710 pupils, an increase of 282,348 over the previous year. Of this number the enrollment in public institutions supported by general and local taxes was 15,443,462. Special institutions, such as evening schools, Indian schools, schools connected with asylums, reform schools, and other institutions more or less educational in their character increase the total number by half a million pupils. The statistics, as interpreted by the Commissioner, show a uniform consensus of public opinion throughout the nation in favor of providing secondary education at public cost. Public high schools have increased from 2,526 in 1890 to 6,005 in 1900."

Bryn Mawr College has perhaps granted too few doctor's degrees in its comparatively short existence to consider the results an indication of any tendency. It is, however, worthy of note that of the thirteen printed dissertations so far distributed by

the college, seven deal with scientific subjects and four with philosophical ones. The last of those for the degrees granted in June has been received at the college office, thus making the degree effective. It is Miss Elizabeth Rebecca Laird's "Absorption Spectrum of Chlorine" reprinted from the *Astrophysical Journal* for September. Miss Laird is now associate professor at Mount Holyoke College. The other theses recently received include Miss Helen Dean King's "Maturation and Fertilization of the Egg of *Bufo Lentiginosus*," Miss Emilie Norton Martin's "Imprimitive Substitution Groups of Degree Fifteen and the Primitive Substitution Groups of Degree Eighteen," and Miss Mary Bidwell Breed's on "The Polybasic Acids of Mesitylene." Miss Breed has recently been made dean of women and assistant professor of chemistry at the University of Indiana.

Mr. Andrew Carnegie has again demonstrated his generosity and his interest in education. His gifts for the erection of public libraries now amount to many millions, but this time his wealth is to be put to a new purpose. He intends to found a university of unique character. To accomplish this, he has offered ten million dollars and asked the Federal government to act as trustee for, and administer, the money. The interest only is to be used but this is guaranteed by Mr. Carnegie to amount to five hundred thousand dollars annually. He does not propose to endow a university of the ordinary kind, nor does he propose to endow university extension in the proper acceptance of that term. What he does propose is a board of regents or managers chartered by the government, with head-quarters in Washington, and co-operating with universities and colleges throughout the country, using the half million yearly income to encourage special scientific inquiries, investigations and explorations, either applied or pure science, to support the men who undertake such work and to send men to the uttermost parts of the earth in quest of knowledge. The only building to be erected in Washington, probably, will be a small one suitable for administrative purposes only. Some time ago an article appeared in a magazine comparing American and German universities. In the course of the paper it was stated that American scholars and teachers were not productive scholars. Possibly through this munificent gift of Mr. Carnegie an opportunity may be given for our riper scholars to

devote more time to research and less to teaching and in this way contribute more to the world's stock of original knowledge.

Educators have always had to deal with the evil of fraud in examinations and with plagiarism. There is a need of honesty in college life for the business of the college is to fit men for the broader duties of public life. The teachers, anxious though they may be to suppress all dishonesty, must of necessity be content with only partial success, unless supported by the student body. We are glad to state that such assistance is often given, and more so now than formerly. It was only a few days ago that fifteen hundred students of Cornell University met *en masse* to re-establish the honor system, pledging themselves to detect any who might be guilty of fraud and to organize a court to deal with all offenders. This is a decided step in the right direction.

Wooster University, of Wooster Ohio, on Wednesday December 11th, met with a very serious loss. On that date the principal building valued at \$250,000 was totally destroyed. Just recently there had been added to the museum several thousand dollar's worth of curiosities purchased through the government.

Pike College of Missouri, in the same week, also sustained a serious loss in the destruction by fire of its principal building valued at \$15,000. Both of these seats of learning deserve, and will receive, the sympathy of every college and university in the country.

Leland Stanford Jr. University is now probably the richest in the United States. It has been known for some time that Mrs. Stanford intended to devote her entire fortune to the upbuilding of this University founded as a memorial to her only son. Recently, through the formal transfer of her property, the University has come into actual possession of about thirty million dollars. Among her gifts is her magnificent residence which will probably be used as an art-museum.

Dr. F. W. Lewis, formerly a fellow in history of the University of Pennsylvania, has been elected president of the University of Maine.

BOOK REVIEWS.

LEGENDS OF THE RHINE.*

This author is noted for his collections of myths and legends, but this book is different from others that have come from his hands. There are nearly two hundred of the stories and legends that have to do with the noted cities and cathedrals and castles and shrines of the Rhineland. They strike the various notes of superstition and sorrow and humor over the whole gamut of German folk lore. The stories are told in a simple way that does justice to their simple origin. Whether for study or for mere amusement we dip into these pages we are sure to be satisfied.

THE CHILD LIFE OF PIERRE LOTI.†

The great French novelist lived a strange childhood, subjective and sensitive. And the way he looks back to it is introspective to the extreme. There are not many such children for which we can be thankful. But there are more than we know about—many of them do not live to grow up. And there is more of this kind of life in all children than we suppose. The chief difficulty with this book from any scientific point of view is the impossibility of knowing how much of what is told comes truly from the memory of childhood's thought and how much is due to the imagination of the grown-up man. However it is very interesting reading—a little at a time.

A TALE OF NORTH AND SOUTH.‡

There is much that is strong in this novel but much that is common place. The style as well as the treatment is uneven. We should say that the chief lack is originality. This does not mean that there is any evidence of borrowing, it would be impossible to lay one's finger on any scene or character and trace it to another source than the writer's mind. But the whole lacks that indefinable something which gives a freshness and individu-

* THE LEGENDS OF THE RHINE. By H. A. Guerber. 350 pages. \$1.50 net. New York City : A. R. Barnes & Company.

† THE STORY OF A CHILD. By Pierre Loti. 304 pages. \$1.25. Boston : C. C. Birchard & Company.

‡ THE GRAPES OF WRATH. By Mary Harriott Norris. 345 pages. \$1.50. Boston : Small, Maynard & Company.

ality to a story, and often to a story that is wholly borrowed, which makes it *sui generis*. There is much that is exciting in that together with the introduction of Jefferson Davis and Robert E. Lee, showing phases in their characters which are not generally pictured, keeps the attention through the course of the story and especially in certain scenes.

THE LIFE OF THOMAS JEFFERSON.*

This latest volume in the excellent series of "true biographies" is very welcome. The attempt is to give a picture of the real Jefferson rather than a complete biography. We need such a picture of him as much as we did of Washington and Franklin and almost as much as we did of Penn. The work is well done. It is not hard to find the earmarks, or better the fingerprints, of the newspaper. We might make quite a list of careless expressions and irregular style. But in spite of all such, the book is what he meant it to be and what we want. We have plenty of lives of Jefferson. His writings are at our hands. His public life is known to every one. No matter to what political party we belong, Jefferson is one of our great men. This new book is rather for the table than the shelf. It should stand not among the many biographies to which we go for reference but among those that have given us friends of great men.

A STORY OF THE WEST. ‡

Caleb Wright as a character is fully equal to Eben Holden. And in some ways there is a stronger interest in the story. The special feature in which *Caleb Wright* is inferior to the earlier book is that it departs from the simple, ordinary life that seem to catch every reader. Yet there is an interest of its own gained by the story in this very difference. The developement of Philip and Grace in their new home is a fine picture—a picture not only fine in the way it is told but in the reality of life that is reflected. And through the whole story Caleb Wright gives the undercurrent of combined humor and pathos which is always so heart-touching. The change in him and the ending of the book gives a turn to the story that is welcome. Most people who read and laughed over *Helen's Babies* in years ago have not been thinking of the author as a man still alive. But now we know better and perhaps we can hunt up that other book and read it again.

*THE TRUE THOMAS JEFFERSON. By William Eleroy Curtis. 395 pages. \$2.00 Philadelphia: J. B. Lippincott Company.

‡ CALEB WRIGHT. By John Habberton. 461 pages. \$1.50 Boston: Lothrop Publishing Company.

A STORY OF THE McALL MISSION.*

Mrs. Houghton has written this story, hoping to awaken a wider interest in the work of the McAll Mission in France. Surely no one can read without feeling a real, personal interest in that work. And more than that the author has spoken to the heart. The best of it all is that the story is true. Even if we could not find out from others that it is truth and not fiction, we could not help but know it from the way she has written. If the gospel of Jesus Christ is doing such wonderful things anywhere, we surely want a part in it. And one cannot help but feel that the truth is wider than any one country. If such things are true in France, they can be done in our own land, and surely they are being done here. It may be a call simply to a wider interest in one part of the work but the response cannot help but be more than that. A book that can bring the tears as this can, that can make one long really to serve the Lord Jesus Christ, cannot fail to accomplish the purpose with which it was written.

THE MISSISSIPPI VALLEY.†

As the author suggests in his preface, the approaching centenary of the Louisiana purchase is drawing special attention to the Mississippi valley. And more than that, such a book as this is welcomed because there is no treatment of the history of this great section of country that is in the least adequate. In this volume we have only an outline but that outline is wonderful for its comprehensiveness. The work done has been thorough and it has been careful. The chapter on the civil war will be of local interest to the majority of the readers of this as it has most to do with the state of Missouri. No one who has more than a totally superficial knowledge of the history of this state in that period can help but admire the really wonderful way in which so much is given in so little space. In those few pages we have the essential outline of events, briefly told but without the least suggestion of being simply a list as is so generally the result of such condensation. The whole book is marked by the same excellence.

*THE SILENT HIGHWAY. By Louise Seymour Houghton. 292 pages. New York City: The Evangelist Publishing Company.

†A SHORT HISTORY OF THE MISSISSIPPI VALLEY. By James K. Hosmer. 230 pages. \$1.20 net. Boston: Houghton, Mifflin & Company.

A TALE OF THE MACCABEES.*

This is one of the noteworthy novels of the year. It is more than a good story. We have an interpretation of this ancient period of war and patriotic struggle that makes it seem almost like the present. And we have a group of characters that really live before us as we have never imagined the men and women of that almost forgotten age could be presented to us. The picture of Judas and the descriptions of the other real characters are convincing. The handling of these persons and the handling of the scenes and campaigns is that of one who understands the people and the conditions as few men do today. And the same excellence marks the other characters. One can hardly read the book, no matter how much he knows of the history of those days, without questioning whether there were a real Deborah and a real Dion and Caleb and Meph. Deborah seems but a modern prophetess though in reality the times of the story are longer past in our thought than the days of Sisera were then. The book has caught the life, not only of individual characters but of the times, in such a way that our personal interest is held to the last word.

THE MENDING OF A BROKEN HEART.†

In this attractive little story we find the many pleasant features of style and manner that marked *Captain January*. The plot is full of originality. Even familiar rough places in the course of true love take on a new aspect as this author describes them. We are suspicious when the young doctor appears on the scene. Our suspicions grow when he becomes so anxious to find his lodging in the only impossible place in town. When he succeeds in that we know that something worth while will turn up. Then we are not at all surprised when Vesta appears on the scene. We knew it would all happen so. But the way it happens is so fresh and interesting. We must not give away the plot but simply testify that no one can help enjoying it. But Miss Vesta the elder must be mentioned. Is she not really the gem of the book? She is almost too good to be true. We could not believe her genuine except that now and then we find her and that we know that there are many more like her than we shall ever meet. We lay the book down with a smile but at the same time there is a tear in the eye—one of the tears it does one good to feel once in a while.

*DEBORAH. By James M. Ludlow. 406 pages. \$1.50. Chicago : Fleming H. Revell Co.

†GEOFFREY STRONG. By Laura E. Richards. 217 pages. 75cts Boston : Dana, Estes & Co.

REVIEWS IN BRIEF.

In the Laurel Classics we have a new edition of *The Merchant of Venice*. The introduction and other editing is by Frederick Manley. The introduction is intended specially for the classroom and gives a good treatment of the necessary questions and an outline and criticism of the play. The notes are full enough and are well chosen. There is a good glossary and a partial bibliography. (C. C. Birchard & Company, Boston, 60cts.)

It is hard to find a suitable collection of songs and hymns for the Sunday School. Mr. Sankey and Mr. Main offer this collection *Gems of Songs for the Sunday School*. It should prove very satisfactory to any school that adopts it. We can hardly call it ideal but there is a happy combination of old tunes and new, of classic music and modern melodies. Some of the new tunes and the words accompanying them are very good. (Biglow & Main, New York City, 25cts.)

Talk Between Times, like everything written by Margaret E. Sangster, is of very practical value. The talks are sweet and full of comfort and joy. They are meant to brighten life to the sad and to make the way plain to those who are troubled with the apparent contradictions of life. The chapter on Yule-tide musings makes the book especially fit for the Christmas season. The book itself and the binding and printing combine to make a very attractive present. (American Tract Society, New York City, 75cts.)

Caps and Capers by Gabrielle E. Jackson is a splendid story for girls. A young maiden is left motherless early in her life, and her father after many experiences with nurses puts her in a private school. At first her life is not a happy one but soon she is changed to a school in which the principal allows the girls much freedom but relies on their honor to do what is right. The story is replete with innocent amusements and disguised wisdom. It is an excellent book to put in the hands of young girls. (Henry Altamus Co., Phil. Pa.)

In *Galopoff, The Talking Pony* by Tudor Jenks we have a rather unique story. A young pony is given to a child by its parents and to her the pony tells some marvelous story. It had at one time been owned by the son of a Russian prince and had had many adventures. It is only on certain days that it can talk and then only a certain length of time so many of the stories are cut short by dumbness coming on the pony and the story must wait until a later day. Each chapter is very interesting for children and they will delight in its novelty. (Henry Altemus Co., Phil., Pa.)

In *Over the Plum-pudding* John Kendrick Bangs is far from being at his best. In some of the stories there are to be found marks of that originality which has made some of his other writings so very popular. All though there is much of his characteristic fun. But something is lacking; it seem forced. One or two of the stories are first class but the majority are ordinary. The title story itself has little of the opportunity we expect as we open the book; the parodies are overdone and the humor is strained. The series of short stories is beautifully gotten up but we are disappointed in this volume. (Harper & Brothers, New York City, \$1.15 net)

There are many stories of the life of Christ. Some have written their version of that beautiful life to bring out some phrase; other have tried to explain a certain character in a new way; others have tried to give a new interpretation and reality to the life of Jesus himself. In *The Quiet King*, we have a very pleasing retelling of the story by Caroline A. Mason. It is a simple attempt to make Jesus, his life and teaching, his wonderful power over his friends real to us. There is little to criticise for the story is devotedly and simply told. It should bring light to anyone who is questioning, and comfort and peace to many who are weary and troubled. (American Baptist Publication Society, Philadelphia, \$1.50)

A House Party is advertised as a collection of anonymous stories. Probably by the time this is read the authorship of the stories will be known. But aside from the natural interest in reading with a view to guessing the author of each there is a brightness and freshness about a good many of the stories that gives pleasure in the reading itself. Paul Leicester Ford introduces

the stories and they are all woven into a whole in the manner of the Decameron and the Canterbury Tales. This house party is a prose Wayside Inn. We hear of ghosts that remind us at once of Bangs; it seems as though the scratching of Stockton's pen is audible; and then again the reader questions his first guess. However it is not our province to attempt the solution. Each must for himself. (Small, Maynard & Company Boston, \$1.50.)

Blennerhassett a Romance by Chas. Felton Pidgin is not without interest and excitement. Aaron Burr plays the great part and there is an attempt to raise him at the expense of Hamilton who has been considered the better man and the greater statesman throughout our history. Of course we all know that Burr had great powers and graces and that Hamilton had many faults but we are not ready to accept the conclusions reached by Mr. Pidgin, ingenious though his argument be. The book abounds with errors and over-statements that would mislead one not well versed in American history but there is a brightness and dash about the story which will make it popular with a large class of readers. (C. M. Clark Publishing Company, Boston.)

Lazarre, by Mary Catherwood, is a novel that is deservedly popular. The story is based on the question of the dauphin of France. Did the little son of the unfortunate Louis die in the French prison? There have always been some who answered in the negative. It is probable that in the years to come that number will be largely increased by many who know nothing about it but from this story. That will be a proof of the power of the novel. *Lazarre*, as a character, is a fine creation. The rapidly shifting scenes, the well handled love story, such momentary pictures as that of Marie-Theresa, are so well worked together that we forget the art and feel the life of it all. The real strength of the novel is not in the quasi-historical nature of it but in the reality of its human nature. (Bowen-Merrill Co., Indianapolis, \$1.50)

AMONG THE MAGAZINES

The magazines during the past few months have been unusually full of character sketches of men and women who are claiming the world's attention. The holiday numbers are especially noteworthy for their illustrations. *Scribner's*, *Century*, *Harper's* and *McClure's* reveal in their December numbers the very highest excellence in color illustration. The high-water mark in magazine making has evidently not yet been reached as every year they appear to grow better.

Whether the small college or the large university is the best place to obtain an education is a question of constant interest. Because of the various purposes and aims in life, and because of different estimates of what constitutes success, this question is variously answered. In a recent number of the *Forum* President Thwing rather favors the small college though he does not state definitely either way. He does ask "whether the small is not better fitted to make thinkers, and the large to make scholars; the small better fitted to teach men, and the large to teach subjects; the small better fitted to train the individual, and the large better fitted to discipline the democracy: and the small better fitted to improve and enrich personal character, and the large to enrich personal character, and the large to deseminate truth."

The struggle of Delaware to keep out of the United States senate as her representative a man who is trying to buy his way there has attracted the attention of the entire country. Her sturdiness, resolution, and courage command the admiration of every lover of civic virtue. In the *November Forum*, Mr. Willard Saulsbery declares that with respect to the two vacant Senate seats the people of Delaware point with pride, as silent but irrefutable witnesses to the purity, incorruptibility, and steadfast honor of our people, willing to withdraw from the high places of distinction rather than barter their state's good name. We have been accustomed to claim great credit for our state because she has honored those who by their valor, worth, integrity, courage and ability reflected back that honor upon her. But now we are

in a dogged determined, hand-to-hand contest for a semblance of clean political life, and there need be no fear that there will be a surrender by the respectable elements of society in Delaware."

William Allen White of Kansas is one of the most interesting writers of the West. His style is light, breezy and yet chaste and refined. His articles and stories depicting the conditions and characteristics of the West always demand attention. Recently there has been appearing in *McClure's* a series of character sketches of prominent politicians. In the December number he gives us a vivid and lively account of the career and personality of Thomas C. Platt. This is in many respects the best of the series. His account is exceedingly frank and outspoken. In describing the methods of the boss he says: "From controlling the majority party in the Legislature, Platt has gradually wormed his way into the administrative branch of the government. During the last ten years he has tried to own the governor and the state officers as well as the Legislature. Occasionally he has succeeded, though the proposition is difficult, for the type of man named for governor is often a higher type than Platt; and governors have been frequently hard to curry." In spite of the many reforms, however, that have been directed to the overthrow of Platt no one has ventured to say anything against Platt's honesty. In this he is quite the opposite of Croker. Platt loves power and seeks to be boss for this reason. In speaking of his record, Mr. White says: "He is a good judge of human weakness, but he cannot comprehend strength. He underestimated Roosevelt, Root and Odell, because he has no sort of conception of that part of a man which is called the moral nature. And yet in money matters Platt is honest. He has never made money out of politics. His tastes are simple. He is proud of the implicit trust the great corporations and their agents put in his financial integrity. His former friends may say that he has betrayed them, but no man who has contributed a dollar to buy oil for Platt's machine has found fault with Platt's investment." But the "Easy Boss" is getting old and both physically and mentally he is losing his power. His influence is now more apparent than real. Mr. White's estimate is both interesting and convincing.

Mr. Courtenay Hughes Ferin has given us a chatty sketch of the late [Li Hung Chang in the December *Review of Reviews*.

This last of the four great statesmen, Gladstone, Bismarck, Crispi, and himself has lived a life noted for its inconsistency and variety and yet Grant with many others thought he was the greatest of them all. Mr. Ferin in speaking of his career and character says : "His record—the demonstration of his character—has been one of mingled gross selfishness and self renouncing patriotism, of enlightened progressive reform and a foolish adherence to the customs and the superstitions of antiquity; of cordial philanthropy and heartless cruelty; of truthfulness even when it cost an unscrupulous mendacity; of steadfast loyalty to friends, and of double-facedness almost unparalleled even in China. There has never been a Chinese more loved and hated, more despised and feared, more exalted and degraded. Brought into prominence more by fortune than ability, he has been buffeted by fortune throughout his career, and would long ago have sunk into obscurity had it not been for the ability which made him indispensable. With varying experiences of honour and disgrace, his years passed by, the eyes of the old statesman being still more widely opened to China's needs, to the good and evil of Western civilization. The last scenes of his picturesque life were but a repetition, on a grander scale, of his former efforts, in response to the despairing call of his country, to save China from her own stupendous folly—to prevent, if possible, the worst results of the Boxer movement. It was not unfitting that the enfeebled old man should pass away at the completion of this task. Judged by the standards of a Christian morality, Li was not a conspicuous model. Judged by the standards of Confucianism, he will be found wanting. But judged by the standards of modern Chinese life and statesmanship he was a great man and a patriot."

The attention of the country was recently directed to the picturesque method Americans have adopted for the civilizing of their new islands. The wholesale sending out of teachers to colonies is probably unique colonial history. What these teachers were to do has been a frequent question. In the October number of the *Educational Review*, Mr. F. W. Nash gives us an answer. The following plan of instruction has been outlined : "A school year of ten months with four hours' elementary instruction for children and one hour's normal English instruction for the native teachers in each school day will be maintained. In addition to the instruction during the regular school year, a four weeks' normal school

session will be conducted for Fillipino teachers at the capital of each province in the annual vacation period. Night schools for adults will also be conducted in the larger towns throughout the school year. As soon as the machinery for elementary instruction is fairly in operation, a high-school will be established at the chief town in each province, and later colleges and a university will be planed. A compulsory school law is now being considered and will probably be enacted as soon as practicable. The Fillipinos themselves desire such a law, and it will probably prove successfull."

President Roosevelt is attracting much attention both at home and abroad. He is a versatile man who has accomplished much and gives the writers a wide scope in their attempted portrait of himself. One of the most familiar and interesting of all of these is found in the December number of *World's Work*. The writer seeks to give us an intimate glimpse of him at work in the White House and to impart some of the cheery vigor that animates the president. "Born of a distinguished family, but the most democratic of men by habit of mind and by versatility of action, youthful, physically alert, rapid in thought, earnest, and in love with life and work,—these characteristics of the President have already made a cheerful impression on the public mind. The moral and mental effect of such a man in the White House is stimulating. The highest public business is done with zest. It has long been efficiently and cleanly done. But a touch of enjoyment is now added to the manner of its doing. When lunch-time comes, the President takes to his table, when he is free, any friends that happen to be within reach. And the White House is full of children—full of the most robust enjoyment of life, with a deep seriousness underlying it.

Mr. Sidney Brooks, a young English journalist, believes that eventually America will have to fight to preserve the present status of South America. In the *Atlantic Monthly* he discusses the relations between "Europe and America." He believes England will find it to her advantage to respect the "Monroe Doctrine" but not so the other European nations. Of this doctrine and the continental attitude he says: "Do Americans seriously believe that Europe will lie passive forever under such an edict? Anyone who has looked into the tangled and bloody history of South America, and keep an eye on the steady stream of European

immigration into Brazil and Argentina, can imagine at least a score of incidents, that would bring the Monroe Doctrine to a decisive test. Put on one side the implacable loyalty of Americans to their famous policy, and on the other the congested state of Europe, which would make expansion a necessity even if it were not all the fashion, the military spirit of the continent which will never show England's compliance to American wishes, the extraordinary inducements to colonization offered by South America, and the spirit of revolutionary turbulence that broods over the country from Patagonia to Panama—and one has a situation which it will take a miracle to preserve intact for another fifty years.”



The recent industrial development of the South has aroused universal interest. Word comes almost every day of the opening of new opportunities for capital and men. Mining, farming and especially manufacturing have taken on new life. The people are beginning to adopt Northern methods and to catch the Northern spirit of energy and enterprise and we begin to feel the influence of a new and powerful competitor. For the last thirty years the south has been slowly awakening from the daze it received from the war; it has been slowly revising its opinions and casting off its prejudices. Today we realize "The New South," industrially, commercially and politically. In another direction also the Southerner is making himself felt. Literature has for many of its men and women become a serious profession, and their assurance and success lead us to expect much from their section of the country.

It is true, indeed, that the South has before now had its representative literary men and its share in American Literature. Edgar Allen Poe, one of the very greatest of American poets, was born and reared under its sunny skies; Thomas Jefferson, who but for his political renown, would be reckoned among America's masters of prose, had his birth place in Virginia, and many other writers of lesser note made the South felt in literary circles. But today the array of novelists, story tellers, and poets, who write from and of the South is truly dazzling. Among the first of these to gain distinction was Geo. W. Cable, and his new novel, "The Cavalier," shows the same delicacy of touch and genuineness of feeling that have made Louisiana life and character so well known. Thomas Nelson Page is another Southern writer "whose work has the pith of permanence."

Many will remember with pleasure his previous novels so full of the romantic chivalry and imaginative fervor of the "land of Dixie." His latest work, "Old Gentleman of the Black Stock," reveals that he can still stimulate the intellect and touch the heart. Of Joel Chandler Harris, little need be said. His name is known and loved by every child, young or old, who delights in the folk-lore of a simple and imaginative people. His stories have the atmosphere of the plantation and are fragrant with the sweet odors of the southern garden. But the Southern woman is keeping pace with her brother. Marion Harland with her "Stories of Old Virginia" makes us wish that she would devote more time to this kind of literary work. Mrs. Burton Harrison has gone to Italy for her inspiration but "The Princess of the Hills" fully sustains her reputation. Julia Magruder with "A Sunny Southerner," Lucy Cleaver McElroy with "Juletty, a Story of Old Kentucky," Mary Johnson with "Audrey," and Lucy M. Thurston with "Mistress Brent," portray character and incidents that are truly fascinating. The showing is a remarkable one. The South is intellectually as well as materially experiencing an awakening. These writers exhibit true literary talent. They write with such innate charm and naturalness of manner and mastery of detail of expression as to arouse high hopes for American Literature. As has been said "it seems not improbable that the Literary Center may soon pass south of Mason & Dixon's Line, and there assume a mellowness and beauty which it has not always maintained in northern latitudes."

One of the literary puzzles of today is Rudyard Kipling. For several years the question has been raised again and again as to whether he is a genius or merely a popular writer. It has been answered in every possible way. He has been for years a thorn in the side of the critic. Not long ago he was hailed as the coming literary genius of the 20th century. His writings were eagerly sought and enthusiastically praised all over the world. His two poems, "The Recessional" and "The Truce of the Bear," were compared favorably with some of the greatest poems in the English language. Then followed a period in which his name was seldom mentioned except in almost derision. His poems were called doggerel and his stories trash or nonsense. Rarely has the popularity of an author, with both critics and people, so sud-

denly waned. He comes before the public again. This time with "Kim," the story of a street arab of India, in which he pictures the heart of that picturesque and ancient country. It meets with the same questioning and contradictory welcome. Some critics call it a wonderful story destined to become part of the world's stock of literature. Others speak of it slightly as having "no excuse for existence." And still others evidence bewilderment in attempting to review it. Kipling has genius. This must be acknowledged. That he has written many things that served only a transient purpose and some that served no purpose at all, even his most ardent admirers will admit. But that he has produced some noble literature must be finally acknowledged. No other poem has so stirred a nation or so well expressed the deepest feelings of a people as "The Recessional." Some of his tales touch upon the spiritual mysteries with a feeling so reverent and assured that they affect one like a revelation. In them he not only grasps the substance of life but divines its very soul. His latest book is not a masterpiece but it shows that Kipling will eventually fulfill the splendid promises of his dawn.

A call has been made for the organization of a "Union of the Presidents of the Presbyterian Colleges of the middle west, to promote the interests of the common cause in behalf of which they labor." A conference of the representatives of these Colleges was held in Chicago, December 20th. Plans for a permanent organization were presented. The Colleges and Universities so far represented are, Alma, Bellevue, Central University of Ky., (Central College), Coe, Emporia, Hanover, Huron, Macalester, Park, Parsons, Wabash, Westminster, and Wooster. This is truly the age of unions and organizations. Experience has proved the wisdom of it. The cause of education, especially of Presbyterian Christian education, has suffered from a lack of unity and cooperation of effort which it is earnestly hoped may be in a large degree obviated by the proposed union. The local interests differ of necessity. The larger and more powerful interests are alike. There is need of a clearer view of the entire scope of education. Presbyterian Colleges stand not alone for intellectual culture and worldly refinement, but for the development of a thoroughly Christian manhood. This development our State Institutions do not give. They do not have facil-

ities for its accomplishment, and very wisely they make no pretention, when failure must inevitably result. Volumes, wise and otherwise, have been produced upon the subject. But nothing has been or will be in vain if the Christian homes can be aroused to meet the demands made upon them. Presbyterians in this section of our country have some noble colleges, doing proudly the work laid to their charge. By unity of effort the advance of the cause of Presbyterian College education will be greatly enhanced. An endeavor to promote Christian education in Presbyterian Colleges we take to be the purpose of the Chicago conference.

President Roosevelt has taken a decided stand in favor of the extension and enforcement of the system of Civil Service. If he maintains that position, and we believe he will, he will receive a most hearty support from the great majority of the people of this country. The American people admire a strong executive for the same reason that the English admire Cromwell more than the weak-minded Stuart Kings. And there are many of the Cromwellian characteristics in our President. But where the English Statesman failed the American will succeed. Cromwell knew what was right and stood for it most manfully at times but unfortunately his power was not legitimate, unless ability and force be so construed as is so often the case. Roosevelt on the contrary has absolute legitimacy combined with ability and force. We expect therefore to see him make one of our strongest chief executives and our hopes will not be disappointed if he continues as he has begun.

"A distinct personality was lacking, therefore he failed." Every instance of such a condition to be found in the commercial world, can be duplicated many times in the classroom. Generalities are like theories. They are essential as a basis for all true logical results. A distinct personality is the application of these generalities. A Napoleon in the art of education must be possessed of a self which is master of the generalities, and far above all, a self asserting personality that will not be concealed. He who would teach must, perforce of circumstances, lead. Leadership involves self-mastery, which evidences itself in a well defined personality. In the formative mental period is witnessed a seeking for that by which the student can be aided. The negative is rejected, the ordinary is casually passed by, while the strong force that insures some hope for growth and expansion is eagerly accepted. Physical defects are minimized when the watchful student sees a personality that commands respect. Oddities of dress, language or habit are easily lost sight of when the strong trait evidences itself in power. A strong personality is a *sine qua non* for the classroom leader.

LIBRARY NOTES.

The Record of books drawn from the library for the first term was as follows, by classes :

Issued to Senior Class,	128
Junior "	304
Sophomore "	185
Freshman "	279
Academy	440

According to classification, issues were as follows :

History,	302
Biography,	119
Literature,	376
Sociology,	295
Fiction	234
Philosophy,	34
Theology,	47
Useful Arts,	1
Philology,	1
Science,	7

Total number of books issued, 1336: Magazines issued, 615.

The following books have been accessioned by Library purchase since the beginning of the year.

FICTION:

- Cable : The Cavalier.
- Connor : The Sky Pilot.
- " Black Rock.
- " The Man From Glengarry.
- Cornish : Chivalry.
- Bullen : The Apostles of the Southeast.
- Friedman : By Bread Alone.

LITERATURE :

- Bronwell : Victorian Prose Masters.

HISTORY:

- Adams : Select Documents of Eng. Const. History.
- Brown : Latin America.
- Hart : Foundations of American Foreign Policy.
- Hosmer : Short History of Mississippi Valley.
- Webster : Two Treaties of Paris.

SOCIOLOGY :

- Boies : Science of Penology.
- Roberts : Anthracite Coal Industry.
- Hadley : The Education of an American Citizen.

PHILOSOPHY :

- Royce : The World and the Individual.

WANTED:—Fiction that shall inspire: a novel whose chief merit shall not be brilliant style, nor elegant diction, nor the evidences of historical research or psychological penetration: a novel that shall be morally and spiritually constructive and, while charming in intellect and esthetic sence, shall incite not merely to ephemeral enthusiasm but to real greatness of soul.

Any of the above-mentioned qualities is easier to find than the last. Style may be acquired. An author of emotional or artistic temperament, like Lafcadio Hearn or Maurice Hewlett may revel in fantastic phrases or in description that is simply iridescent. Literary discipline applied to intimate acquaintance with society, with politics, with history, will find no difficulty in giving to us "The Rise of Silas Lapham," "The Honorable Peter Stirling" or "To Have and To Hold." Tolstoi and Gilbert Parker attempt the same problem of character reconstruction. But who will say that either "Resurrection" or "The Right of Way" succeeds in proving that character can rise, phoenix-like, from its own ashes? Much less does one find in them an incentive to lofty living.

As for the modern romancers, who weave involved and tangled plots to show their dexterity, what do they more than serve to while away an hour in genuine dissipation? Good enough in its time and place, indeed: but the Hope-Weyman-Pemberton cult is a sort of literary Charlotte-russe, after all. Poster art, ragtime music and modern Arabian Nights are evidence of reversion to original barbarism; high ideals seem for the time to be obscured and the lessons of the past forgotten.

Is it too much to demand that the moral ideal shall find its expression not in the propositions of philosophers but in fiction? We think not. And in this age when the popular novel flares and sputters like a match until a gust of wind blows it out, the world would welcome something of steadier flame which would throw some real light upon life's pathway. A fair field and an unmistakable reward await him who will supply the need.

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NO. 3

THE FALL OF POLAND.*

THOMAS GREGORY BURT, PH. D.

The rise and fall of nations mark epochs in human history; the former gives rise to joy and patriotism, the latter engenders lamentation and misery. As to the individual so to the nation death may be natural or suicidal. The causes that lead to the end determine in no small degree the estimate that mankind will set to the completed record. That man or nation will be praised and honored that has made a good fight for the right, others will be execrated or soon relegated to oblivion. The teachings of biography and history then can be known only when the end is reached. To sum up the life history and to deduce principles sooner is often to invite trouble and disappointment, perhaps even the charge of folly. In dealing with the life before us we have a completed history, we may therefore attempt to determine some of the truths which Poland and her history has to teach us.

Why did Poland fall, is the first question that confronts us. This, too, is by far the most difficult for having determined the *why*, the *when*, and the *how* will be easy of solution.

To understand why Poland lost her national existence we shall need to know at least three things: what were the nature and character of her people, their ideals and their institutions; what was the condition of the neighboring states; what was the geographical situation of Poland herself. Let us now consider more at length each of these questions but in the inverse order.

Poland—Polaska, a plain*—had been well favored by nature. Level for the most part, its fertile fields were traversed by navigable rivers and it was exceedingly rich in mineral deposits. On the north it bordered on the Baltic; on the south it touched the Black

*Papers read before the Historical Club of Park College.

*S. A. Dunham, History of Poland.

Sea. It should therefore have been a commercial nation. In breadth it measured 700 miles, in length 713, containing an area of 282,000 square miles, being, therefore, about three times the size of England and Scotland. In 1750 it had a population of 24,000,000 or about two-thirds the present population of England and Scotland combined. From these facts it will be seen that Poland was a great nation, wealthy and influential. Hence the question, why did Poland fall is often asked. To frame an answer, however, is by no means an easy task. But difficulties should not discourage us from making the attempt for when a fact once comes to pass it is the historian's duty to explain, as best he can, its causes and results, even if at the cost of much labor.

We shall see that Poland seemed to fall in a moment as it were, but the causes that led to it were centuries old. We shall see too that most of those causes were from within, of the Poles themselves, and not from without as we are sometimes informed. For we may be sure that a nation of such powers and resources could not be overcome if true to herself. To be sure greatness is not a guarantee of life to a nation but greatness supported by purity and patriotism is as near an absolute guarantee as any people may hope to receive. Even a small people when honest, determined and patriotic can preserve their freedom against overwhelming odds. For centuries Austria fought to conquer Switzerland but the spirit of William Tell and of Arnold von Winkelried sprang up in the heart of the Swiss and, sword in hand, they cried, "Ye cannot and ye shall not." And behold their country is still free.

Poland, though a great nation from the tenth to the eighteenth century, was surrounded by several powerful, ambitious countries. On the east was Russia, the product of the war-like deeds of a dozen monarchs, welded into a nation by the genius of Peter the Great and ruled in 1770 by Catharine II, the most powerful* but wicked and intriguing woman that ever wielded a scepter. The religion of Russia to whom, as one† has said, nature has been but a cruel step-mother, was Greek Christian. The people were barbaric yet rugged and peaceful.

To the north lay Prussia, a kingdom formed by the union‡ of

*McCarthy.

†Rambaud, *History of Russia*, I, 149.

‡Carlyle, *Frederick the Great*.

Preussen and Brandenburg which had been firmly united by the awful trials of the Thirty Year's War in which, thanks to the bravery and honesty of the great elector, the new nation had had no small influence. For two hundred years Prussia had been well ruled. To the honesty and state craft of the great elector had been added in time the frugality and economy of Frederick William I who was succeeded in 1740 by Frederick II, commonly known as Frederick the Great, a man who in war, diplomacy and enterprise has had few equals. Frederick and his people were stalwart protestants who had been made narrow by the constant duplicity and fraud that had characterized catholics and protestants alike.

Westward was the Roman Empire, so called. It was composed of many states large and small whose religions and governments differed widely, but whose ambition seemed to be identical in one particular at least, unconditional resistance to all attempts to form a united German Vaterland.

South of Poland was Austria, which for generations had been the leader in things German, the dictator to the smaller states of the Empire. She was the most important state in continental Europe now since the decay of the empires of Philip II of Spain and of Louis, *le grand monarque* of France. The ruler of this meddlesome nation was Maria Theresa, a most capable and charming woman but a reckless, ambitious and disappointed sovereign. Catholicism was the religion of most of those who composed the domain of this aspiring empress.

Such in brief were the bordering nations. It will be inferred at once that any people so neighbored would need to be on its guard by day and by night. Bars must be kept up to prevent trespassing and bars up or down an attack might be expected at any time. "No trespassing here" was placarded everywhere with great care but people as well as crows soon learn to detect the real man and musket from the scarecrow no matter how knightly armed *cap-a-pie* the bugaboo may be.

With a history that reaches back to the ninth century Poland was a great nation, united and powerful, when England, France and Spain were divided into petty feudal estates, whose lords esteemed themselves masters of all their good swords could command. When western Europe was in the grip of feudalism and

exclusivism each Polander stood erect and firm, master of himself, a free man, a unit in the greatest nation of the civilized world. When Teuton and Gaul were eating black bread made palatable with the juice of garlicks, the citizens of Poland ate their bread and meat in perfect security. How then did it happen that the people of the west have advanced so gradually while those of the east have steadily fallen? We may be very sure that there are causes for such phenomena. God, who watches the flight and fall of the sparrow, is very vitally concerned in the rise and fall of the nations. We need constantly to remember that success or failure is not determined by a capricious turning of the wheel of fortune. Beneath and above the deeds of nations as of men are eternal, inexorable laws to obey which is to succeed; to disobey, is most pitifully to fail at last though all the world should cry the while, "he wins, he wins!"

Most people will admit the existence and the need of these laws in the case of individuals but many wish utterly to ignore them when nations are concerned. To such men the fall of Nineveh, Babylon, Greece, Rome and Poland was but an accident without cause or justifications, a slip in the cog-wheel of time. To the thoughtful mind these events prove the existence of laws common to mankind and suggest the presence of an all-wise hand in the affairs of nations, a presence that gives a sanction to just laws and a guarantee of life and power to any people whose "God is the Lord."

The real causes for the fall of Poland must be sought within, then, not from without. Of course there was much of selfishness in the acts of the bordering states but that alone could not explain the catastrophe any more than the invasions of the Philistines or of the Persians caused the overthrow of the Hebrews in olden times. Shakespeare spoke a very truth when he made Cassius say:

"The fault, dear Brutus, is not in our stars,
But in ourselves, that we are underlings."

Let us now try to examine the condition of Polish society and, the better to understand it, we will endeavor to get some knowledge of the four classes that made up the nation.

The lowest order was the peasant. In the opinion of the other ranks he had no place or influence in the state. But if we go back

to the early middle ages we shall find that his condition was far superior to that of his western brother. When the peasant of France or England was a serf or slave, the meanest Polander might own a plot of land, possess property and take an important part in matters of state.

With the overthrow of feudalism however, and by the gradual triumph of Chistianity the condition of the western serf became better, so that, by the introduction of fire-arms and the rise of cities and commerce, the peasant began to encroach upon the order of nobility until at last the privileged class fell before the assaults of democracy. In Poland just the opposite course took place. The nobility, little by little, enforced their will upon the lower class until finally the peasant was declared incapable of holding land, of possessing any personal property, or of leaving the farm, on which he worked like a slave for mere existence, without a passport. It was understood that "no temporal court could grant a peasant redress against his lord, though property, honor or life be at stake." The lords therefore had the power of life and death in their own hands, and, though they seldom used it, they could do so with perfect impunity and often did so use it down to 1768, when a law was enacted which stated that the killing of a peasant should be considered a capital crime. But even then, conviction was almost impossible, for the lord must needs be caught in the act of murder, otherwise the crime was punishable only by a fine. With these facts before us we can well believe an old writer when he says: "For the common sort of people they are like slaves or beasts, allowed no more than will serve to keep them alive, and in such case as they may be able to labor again." (*) In short, we can sum up the condition of this great mass of the Polish people no better than has been done by one of their own kings, who says: "Poland is the only country where the common people are deprived of all the rights of humanity." †

Above the peasant stood the Jew, without legal rights, and yet an important factor in the national life. In the eleventh and twelfth centuries the Jews were driven out of western Europe be-

* Munday, *Story of Poland*, 340.

† Stanislaus Lesczynsky.

† Pearson, VI, 14.

cause of the savage persecution of the Crusaders, who considered them but little above the hated Mohammedan. Even in York, (*) in liberal England, many were burned to death, while Richard I proved himself in very truth, to be "the lion hearted" by the way in which he treated the Jews of his realm, and confiscated their property to raise funds to carry on his Holy War against the Turks under Saladin. It was because of these atrocities in western Europe that the Jews came in such numbers to Poland—the only land that then knew the blessedness of religious toleration, though even Poland knew nothing of equality and little of justice.

The Jews had no part in the government of Poland nor could they ever hope to have when the constitution permitted the nobility to plunder or even to kill them with impunity. Surely the lot of the Hebrews was a hard one. Exiled and homeless; despised by the peasants whom they oppressed, harrassed by the nobles and anathematized by the clergy, they were compelled to live for and by themselves. Shunned by the common people because of their religion, ostracized by the nobility because of their race, they were compelled to seek the protection of kings, who often spared them for a time only to get the more when the reckoning day should come, and come it would the Jew knew full well.

Unable to travel, because entrance into other lands was denied, deprived of social life because despised by high and low alike, forbidden an education because the schools were closed to the race, what could the poor outcasts do? Intelligent and capable by nature, industrious and frugal by training, they were well fitted to enter a commercial life, and Poland was greatly in need of such men at that time. In a short time therefore, they had almost complete control of the Polish trade. In 1540, there were 500 Christian to 3200 Jewish merchants, while there were 9600 Jewish goldsmiths in Poland (†). Shut out from other occupations, they bent every energy to the making of money, and what they made they tried to keep. Thus it came to pass that most of the money of the land fell into their hands, consequently their power, though illicit, was very great.

It is easy to see the danger that might arise when the property to such an extent is placed in the hands of a class of people who are protected by no laws, checked by no sacred sense of duty

or obligation, and fired by no lofty patriotism. They might of a sudden leave the country, what then? They might hoard and so contract circulation, thus working trouble for all. To be sure much money was filched by bribes and plunder, for the Poles in common with other Christians, believed that "God blesses those who persecute the Jews." Undoubtedly it was a good thing to get the money from the Jews and put it into circulation, but some regard should be had as to the means. Plundering affects those who gain as well as those who lose. "Who steals my purse, steals trash," perhaps, but he commits a crime nevertheless. With money stolen from the Jews, the nobles could buy positions in church or state, but they got also a seared conscience. Every murder which they committed only increased their brutality; every lawless act only engendered anarchy, and anarchy, if unchecked, is bound to undermine the strongest government at last, as well as render impossible all forms of stable society. In the Jews, then was a real peril for the country—could the Polish statesmen meet it?

Above the peasant and the Jew stood the noble, the real power in society. The Polish nobleman was very unlike the feudal lord of the west. In France were to be found degrees of nobility extending from the lowest sub-lord up to the king. Each being a link in feudal society, bound by oath to his immediate superior to whom all property escheated in case of infidelity on the vassal's part. In a state of such relations, force was the only guarantee of sovereignty possible. Obedience was the duty of all but the highest and anarchy was a thing unknown. In Poland however each lord was politically free to act as he pleased and socially he was an equal of the greatest. Through the accidents of fortune, the possession of wealth or the combinations by marriage some of the families became of course practically more influential than the others but in theory all were of equal worth and, when in attendance upon the federal diet, even the lowest of them all, by using the "*liberum veto*," could check all legislation just as effectually as the greatest lord in the land.

There were in Poland about three hundred thousand noblemen who were in exclusive possession of all political rights. In form Poland was an elective monarchy, in reality it was a republic in

which each lord was an elector. Equal in birth and possessing like powers in matters of state, they were yet very unequal in wealth, in social influence and in moral character. Compelled to forfeit their patent to nobility if they engaged in any commercial enterprise, the greater portion of the time was spent in idleness or in gaming, leaving all work to the peasants, all business to the Jews, and all religion and morality to the clergy. Naturally therefore the majority of the nobles became bankrupt in wealth and in morals. Idleness and poverty! What will they not do for sinful humanity? We know in part what they did do for poor Poland. The nobles seemed indifferent to all sense of moral principles. If for example a lord wished to invite his friends to a banquet it was always understood that each guest was to bring his own knife, fork, and spoon. And this not because the host could not provide them but because he could not trust his plate in the hands of his friends and companions! So too a piece of linen sewed to the tablecloth served as a common napkin for the elect company!

I have already said that these men were equal in theory now we must remember that in practice each was *free*. Now freedom is just that for which man has ever fought, the ideal toward which each marches, for which most will willingly die. Freedom! The Utopia of the poets and of dreamers. But we generally admit now that freedom means the will of the many, not the caprice of the few. *To the Polish noble it was not so. He was free and a free being could neither be taxed nor ruled without his consent, even though the whole nation so decided. If that were possible where was his freedom? Of course he would submit to law but that law must embody the wish and will of all, including himself. To submit to majority rule was tyranny, a condition unendurable to any free born noble.

In the federal diet each had a seat and a vote. Before that body all bills must come, by that body all laws must be made. A bill intended to benefit the entire country might be under consideration, but even such a bill might work an injustice to some individual, hence any measure was liable to meet opposition from some one who, in a moment of excitement, would exclaim *nie pozwalam* (I do not consent). That was enough, the bill was dead, beyond

*Bryce: Thomas Jefferson.

the hope of resurrection. Again a bill might meet the approval of all the sane minds, but then would come some fanatic—and how many there are even in our own day, in politics as in religion—who would oppose to the combined wisdom of all his private nostrum and thus check all effective legislation. This was freedom pushed to the extreme, the sacred cause of liberty was being violated by those who claimed to worship at her shrine. From such folly an escape must be found if progress is desired. Most nations have found that escape in majority rule but the Poles knew of no such principle, or at least they were unwilling to admit its legitimacy. Was there then no escape from the *nie pozwalam* of the crank and the fanatic? How foolish the question when we remember the make-up of mankind. Where right finds its progress blocked by ignorance and fanaticism, might—its concomitant—is apt to clear the track. All can enjoy freedom only as each submits to the wisdom of the majority. Lawlessness in one engenders riot and anarchy in another. Rumism and hatchetism met in principle, at least, long before the days of Mrs. Nation.

The only effectual answer that the Polish statesman could find for the abuse of freedom was the right to resort to force. Consequently when a few bitterly opposed any measure, no matter what the reason, the supporters of that motion drew their swords and ran the “*nie pozwalam*” through and, thus restoring harmony in the diet, passed the bill. A wasteful remedy that, but effectual. Poland stands unique in her method of enacting laws. It was barbaric individualism twelve centuries out of date. How common the method was in Poland may be seen by the fact that in the diet of 1764 only thirteen noblemen were so killed and the smallness of the number was taken as a positive proof of a great advancement in Polish civilization!

Such in brief were the nobles. Possessing all powers and privileges without moral character, education, or common sense, could they understand the obligations which rested on them? How long would the destinies of any nation be secure in such hands? Yet in their hands alone were the fortunes of Poland.

To be sure the constitutional head of the state was the king. In the west the kings had gradually increased their prerogatives at the expense of the nobility, so that Louis XIV and Henry VIII were real flesh and blood kings. Such, however, was not the case

with the kings of Poland. Here he was elected and, upon assuming power, he was hedged about with rules and restrictions so that he could do practically nothing without the consent of the diet, where, as we have seen the *nie pozwalam* of one venal lord was enough to checkmate his fondest hope. The monarch objected to these terms, it is true. Henry of Valois, for example, refused at first, to accept the religious oath, whereupon the chief marshal exclaimed: *Si non jurabis, non regnabis*.

The king had really no part in the making of laws, consequently he took little interest in legislation. The most important acts were passed during an interregnum. On the death of one ruler and before the election of his successor, all the acts of the late king were examined, the good—as the barons viewed them—were sanctioned, the bad, repudiated. The lords were jealous of each other, consequently one of their own number was seldom elevated to the throne. The king, therefore, was usually from without, and his election was often accompanied by the most flagrant bribery and corruption, while the presence of foreign troops was necessary at times to keep the rival parties of nobles from open warfare. Russian soldiers were present to guarantee a fair and impartial election to one man; Austrian to another; Prussian to another! Thus in those things which should have been most sacred, the Poles proved themselves to be most corrupt and venal.

And when elected, the king was but a figurehead. A diet composed of two chambers, did all the work and claimed for themselves all the glory. Their meetings lasted two weeks, no more, no less. All deliberations must be by day-light, that no corruption might appear. After election to these legislative bodies, each deputy was bound to place the interests of his district before that of the county at large. So rigidly were they held to this that a failure to carry it out might be punishable by death. Thus each representative had to secure the passage of his measure before adjournment of the diet. Consequently, selfishness and stubbornness ruled supreme in the legislature. One step only was necessary to produce rampant anarchy: that step was taken when each member refused to allow anything to be done until his pet scheme was guaranteed. *Nie pozwalam* ruled. No bills could be passed, no taxes raised, no sovereign act performed,

and then, to cap the climax, it was soon understood that the withdrawal of a single member would dissolve the diet and leave the state in chaos! What could a great and good king do under such conditions? What evil might he not do if he were a weak and purchasable one? Poland was, in very truth, bankrupt in money and in morals and yet so great, had been her prestige that she seemed still to shine with all her pristine luster, but wise men knew that it was only the glow of decay—a will o' the wisp that shines from very rottenness.

Such in brief, was the condition of Poland. Peasants who were without the right of humanity; Jews who were the holders of the wealth of the land and yet destitute of all legal protection; nobles, poor, immoral, ignorant, yet haughty, meddlesome and corruptable; kings without rights or powers, often supported by the military power of some ambitious nation. Besides these, there were the clergy of several conflicting religions, now persecuting, now persecuted—Hebrew, Catholic, Greek, Protestant and pagan. How long could such a state hope to live? Nay, rather, how long could it expect to remain unburied, being but a victim of self-inflicted death?

Poland, then, was ready to fall at any moment. Let us now determine when and how the end came. It will be necessary for us to understand the conditions of European affairs during the years immediately following the Seven Years' War. Austria was, of course, jealous of Prussia, to which country she had lost renown in war, and territory, too, in the cession of Silesia. Both Austria and Prussia feared Russia, who was gradually pushing south and westward then, just as she is pushing south and eastward now. Russia was at war with Turkey, and conquering the Mohammedans with ease. Austria feared, therefore, that Russia would annex Turkish territory and thus gain an entrance into the open seas. This too, was Russia's aim but Austria knew that, if the Slav should take possession of the Balkan states, her southern boundary would be jeopardized. But Russia was everywhere victorious, and it is a principle in war that the victor must be paid, if not in Turkish territory, then in what? That was the question which troubled the statesmen of Europe—all but the Poles, and they were not concerned, so they thought, but strange to say, the

answer to that question was found at last in the partition of that very state. Who suggested the partition we may never know, for each participant hastens to deny the charge. Thereby we may infer that honor and honesty had little to do with the act. The Poles themselves had made partition inevitable, albeit we still may say, "woe to those who, for selfish reasons, brought it to pass."

The Russo-Turkish war was over and the vanquished Turk was suing for peace. But what terms could be granted? Well, there were the Turkish provinces in Europe, with an outlet into the Mediterranean sea. That would be sufficient for Russia. "Sufficient," gasped Austria, who hated the Greek-Christian even more than the Mohammedan. The Turk, astute then as now, was aware of that fact and to Austria he looked for aid, and he looked not in vain.

True Maria Theresa could not mass a great army on the Russian frontier for her treasury was empty, but she could perhaps avert the great disaster to the Turk and at the same time protect her own southern boundary from Russian encroachment. With self-aggrandisement in mind, Maria Theresa, with Kaunitz as prime minister, set about the task of satisfying Catharine II. of Russia, of protecting the Sultan, and of guaranteeing the integrity of her own territory. A difficult task, surely, but with Herr Kaunitz as master juggler, *presto!* what might not be accomplished? For in statecraft, as in witchery, that which people least expect actually comes to pass at times—such was the case in 1770-72.

Austria, as we have seen, had been defeated by Frederick in two great wars and as a net gain to herself, Austria now had an empty treasury, much less territory to protect, and a much better opinion of the "little man" whom others were beginning to call "The Great."

It is humiliating, of course, to be compelled to seek help from her old enemy, but of the two evils the Russian was the more to be feared, for Prussia might yet be chastised, but the Slav, once triumphant, would be an invincible foe.

Kaunitz, with plans well in hand, made overtures of the Turko-Austro-Prussian alliance to meet a common enemy. But he found Frederick rather cool on the subject of an alliance, and, *mirabile dictu*, he was opposed to war in general. "What!" exclaimed the Austrian, "can it be that you fear a fight? Are you

catering to Russia, your mortal foe? Do you have no care for our beloved *Vaterland*?"

Yes, Kaunitz, Frederick can still fight, but he has need of his talents in the arts of peace just now that his country may prepare herself for the giant struggle yet to come. Yes, he does think of the *Vaterland*, but Austria and *Vaterland* are not synonymous terms with him as with you of the South. Remember Kaunitz that, spite of Austrian prejudice, Frederick II. is a man who can fight on occasion and who can say, in war as in peace, in words, if not always in acts, "Ich will, Gott mit mir."

At last these two men met, Kaunitz confident of victory, elated; Frederick silent as ever, anxious only for knowledge. The results of the meeting were—to the former, next to nothing; to the latter, a perfect outline of what Austria hoped to accomplish, including the cat-paw use to which she expected to subject Prussia. This gave Frederick a distinct advantage and Kaunitz soon saw that war with Russia would be impossible without the aid of Prussia. But that aid could be had only on terms very distasteful to the Austrian court. What then could be done? asked Kaunitz. Was Russia to be allowed to plunder Turkey, while Prussia and Austria, ready for war, looked on? "Nun ja, mein Herr," was Frederick's answer, in actions, if not in words, and the purport of that statement soon revealed itself to the mind of Kaunitz and he was thus made aware of the fact that Austria stood alone, friendless—save for the Turk, whom all Christians were bound to hate. It is no wonder, therefore, that in his despair he exclaimed: "So Austria is to fall a prey to Russian greed because Prussia is too self-centered to lend a helping hand?" By that ill-constructed taunt he betrayed Austria's real baseness, but Frederick manifested no surprise at his discomfort, suggesting only that Russia might be recompensed elsewhere. "Ah, what a thought," cried the Austrian, and the meeting in Berlin was soon over.

Soon an envoy was sent to St. Petersburg to consult with Catharine. "Could she be induced to leave the Danubian territory in *status quo*?" "She could and would be glad to do so—on one condition." Frederick knew what that condition was, but Maria Theresa did not. The Russian sovereign was too diplomatic to mention the terms; she wanted the suggestion to come from Austria, and well she might, for Catharine had enough on her guilty con-

science. She had not yet been able to forget that, to win a crown, she had let her husband be murdered.

"If then," so she argued, "territory was to be restored to Turkey, land of equal importance should be given to Russia." "But where!" asked Austria. "Oh, Maria Theresa might determine that. And she could do so, for she had but just recompensed herself for the loss of Silesia and by so doing she had only extended her beneficent rule of freedom!" "Ah, Poland!" And at last the word was out, uttered by the undiplomatic Austrian with whom the odium may rest, while Prussia and Russia will get most of the spoils. The condition is now known and Austria must act. Would she betray Poland to defend herself? Could she consent to the partition of a neighboring state to guarantee her own integrity? Embarrassing questions, these, but they would come, and in coming they suggested another: What would be the result of the partition? This could be answered with some regard to one's conscience. Instead of anarchy, poverty, and crime, which now characterizes Poland's social and political life, order, wealth and virtue would be guaranteed by the three great powers. That surely was worth while. Ah, Austria, you are trying to excuse a base act, and the nation, as well as the individual, that seeks to justify a wrong deed by enumerating the accidental good that may result therefrom, is only dallying with the devil and history, as well as common sense, teaches us that those who wish to work in his laboratory must needs have gloves of asbestos.

By suggesting partition, Austria had crossed the Rubicon. No retreat was possible, for both Prussia and Russia were ambitious. In February, 1772, a preliminary draft was made in which each nation indicated the part that it would like. Neither manifested any modesty in its desire. In June of the same year, by mutual concessions, an agreement was reached by the three sovereigns. This practically ended Poland's independence. Of course it would never do, thus like common plunderers, to despoil for selfish ends a neighboring state. The agreement of partition was, therefore, presented to a federal diet for its endorsement and in August, 1772, so venal were the lawmakers of Poland, an act embodying the terms of that agreement was passed, thus dignifying it by the term of "Treaty." That was the end of Poland. Unrebuked freedom had produced license, anarchy, chaos. The Poles, too selfish to

govern themselves with justice, were now to be ruled with a rod of iron. "The mills of the gods grind slowly, yet they grind exceedingly small," said the poet, and the people of Poland have proved the proverb. Not all of the land was taken at that time but, once begun, the end was bound to come. In 1793 was the second division, in 1795 the third and last. The larger portion went to Russia, which thus became a more distinctly European power; the most valuable went to Prussia, which was now united to Brandenburg, thus making possible the German Empire of to-day; the rest went to Austria, thus in a measure recompensing her for the loss of Silesia. In addition to territory each nation annexed some knotty social problems which still defy solution. What the result will be no one can yet tell.

Several attempts at resurrection have been made, by Napoleon and others, but with only a momentary success. The great fact for the people of Poland, for the last century, has been the oppression of foreign rulers who believe in absolutism. There is no hope of escape. For having frittered away the centuries of salvation, the nation must realize at last that all attempts at recovery must of necessity be futile.



THE ORIGIN OF NATIONAL CHARACTERS.*

HENRY NELSON BULLARD, PH. D.

The historian of to-day who would write the biography of a man is not content to describe that section of the life which was conspicuous before the world. Biography is no longer a history of individual achievement. It is the study of the character of a man. From the very first instant of self-consciousness every thought, every influence, every relation is necessary to a perfect understanding of the real man. We must know what the man is before we can understand what he does. We shall find that in every life for a certain varying period all elements of heredity and environment are working to the formation of character. After that work is done, after the character is formed, all forces brought to bear tend to develop or modify the character. In other words: there is a period in every life when the new personality is struggling to harmonize the various elements that have been brought together. It is trying to express itself, trying to fix its relation to the world. When this process is finished, the character is formed. Before, it was impossible to be sure what would be the attitude this new being would take. Afterwards we can see how new facts and new problems develop the character that has been formed; but it now has passed the point where it can be changed in essence. If we come to know the later life we can often tell what is likely to happen in any crisis; if we know the earlier life we can tell why it will be so.

There is probably no greater pleasure for a man than the feeling that he understands another man. Beside this pleasure of knowing the real nature of a man there is a joy in studying human nature in another. This study of the character of an individual is hard because it is beyond our power to array before the mind all the motives that enter into the life of another. The biographer and the novelist who aims to give an exact picture of a real person is seldom able to give a complete picture, one that appeals to the reader as fully consistent. For there are so many of the acts of life that we see but cannot explain because we cannot see

* Paper read before The Historical Club of Park College.

all the inner thoughts and impulses. We see all the results but only part of the causes. However well we may come to understand a close friend, there is always some depth to us still bottomless. We envy the man who is sure that he is always right, and really is right almost always, in his judgment of the men with whom he comes in contact. And yet, not infrequently that master of human character is at last defeated on his own ground and we are surprised at his misfortune.

How much more difficult it is to master the peculiarities of a national personality! The study is now increased in difficulty in geometric ratio. It is not the question of mastering a multitude of characters—that would only take time if we have the ability to master one character. But instead of a collection of separate specimens to examine we have an intricately formed organism. Not only the brief span of one life must be covered but the life of a nation is to be comprehended. And a nation is not made up of simply a multitude of persons who have the same characteristics; the component parts are no two of them alike. The personality of a nation is intangible; something we cannot be too dogmatic about. It is impossible in the nature of the case to make a comprehensive philosophy of national character. Added to the immensity of the field to be worked over is the incompleteness of the story of the past which we have at hand. The great wonder is that history is as complete and exact as is true, and yet in all its glory it falls far short of what would be necessary for us to understand what the changes of the past mean. There are great gaps in our knowledge; there are problems harder to solve than the riddle of the Sphinx; knots which cannot be cut with Alexander's sword.

Our purpose is not to attempt to solve these great problems of civilization. We are to take a hurried survey of the development of national life as a whole in the hope of coming to certain general conclusions that will be true, not because we have proved that there are no possible contradiction in history, but because they fit into the very nature of things. Philosophy cannot always bring together the two edges of a yawning chasm, but it can often prove that the two edges belong together—and that is all we ask.

At the beginning of our study we must be clear in our use of terms. What do we mean by national *character*? Is it possible to treat a nation as we treat a single man? We are often loose in our

use of the term nation. It is more than a body of people under the same government. Coleridge has said that a "nation is the unity of a people." It is only where there is a real unity in a people that we have the possibility of a national character.

It is not in the appearance of a race or in its language or customs that we find its character. Certainly nations differ in these regards and therein we may find an index to the character as we can often see a man's personality in his face, or his speech, or his ways. We shall all agree that the character is something more than that.

It is not dependent upon a nation's intelligence. The Anglo-Saxon is different to-day from his ancestor of many generations past, he knows far more; he is more civilized, more cultured. Yet we find the same traits of vital character to-day as in the past. There has been a slow but irresistible evolution in the ages; there have been certain abrupt changes of ideals and methods, but the character has not changed in its essentials. The Anglo-Saxon spirit of the twentieth century can be traced in the old English epic, *Beowulf*, or rather we can find there germs of the sturdy life of to-day. There in the dim past, before all the elements had come together that were to give rise to the English self-consciousness we can still find traces of characteristics that are to-day considered basal. There was something there which could not but develop into the English of to-day; the possibility of becoming a French race was never even latent on British soil. The Normans might conquer the land, England's kings might strive to build up their kingdom on the other side of the Channel, German speaking rulers might sit upon the throne, but the nation was unshaken. It is this innate power which has irresistibly worked itself out in the nations of the world, making them what they are, which we are to study. It is character that gives individuality to a nation or race as it does to a person. Character is not individuality; it lies back of and is the basis of what we call individuality.

Individuality is not a quality we can predicate of a man, saying that this man's individuality differs from that of another. It is the term we use to express the fact that the one man's character differs from that of the other. Their characters are different, therefore they are individuals. Character lies between individuality and personality. Your individuality is your being different in

character from every one else. And that character is the expression of your personality. We cannot define personality. Carlyle has called it the "mystery in us which calls itself *I*." But though we fail entirely of a definition, no one will deny that "between every human being and every other human being exists a radical, unaccountable, inevitable difference from birth." We are using the language of Sidney Lanier. This sacred difference between man and man, by virtue of which I am I and you are you, this marvelous separation which we express by the terms "personal identity," "self-hood," "me,"—is the underlying fact. We must admit it though we never saw a personality. It is not so much to be argued about as to be taken for granted. It is the axiom of humanity. The wonder of it and the reality of it are beautifully blended in Tennyson's *De Profundis*. It was written on the birth of the poet's eldest son, Hallam, a greeting to the new-born child.

"Out of the deep, my child, out of the deep,
From that true world within the world we see,
Whereof our world is but the bounding shore—

.
. O dear spirit, half lost
In thine own shadow and this fleshly sign
That thou art thou—who wailest being born
And banished into mystery, and the pain
of this divisible-indivisible world
Among the numerable-innumerable
Sun, sun, and sun, through finite-infinite space
In finite-infinite Time—our mortal veil
And shattered phantom of that infinite One
Who made thee unconceivably Thyself.

.
Live thou! and find
Nearer and ever nearer Him who wrought

.
. this main miracle, that thou art thou,
With power on thine own act and on the world."

Personality is the fixed factor. As circumstances change, as new motives take the place of others, this personality must express itself differently: that is, the character develops. But that

character is essentially the same. It is still different from every other and so the individuality is not lost.

This brings us very definitely to our study. As with a man, so with a nation or a race, the personality is beyond our grasp. What we see and can study is the expression of that personality in the national character. We may lay out a full grown nation on our dissecting-table and perhaps can then find in which of the formative elements lay the possibility of this particular nation. But if we hunt through the rubbish heaps of the world or among the unformed materials out of which the future nations are to be formed we cannot pick out the coming personality. Our question is: How does a new nation come into existence? What of the Origin of National Characters?

When we try to explain the first things in history, we are plunged at once into speculation. History can but illustrate; it is philosophy on which we must depend. The first tribes were of course very loosely organized. They were a growth out of the family, taking in additional elements that found a demand for its services as the needs and possibilities increased. When Abraham forms his tribe into something like permanent shape, he is to circumcise not only those of his blood but all who were attached to his household. This same thing was the rule in the formation of all such tribes. The rise of a tribe was to quite an extent based on the mixture of blood. If this continued as simply a gathering together of more diverse elements, disaster was sure to follow. But such a course was unnatural. The growing nucleus received the various additions and absorbed what was congenial and what could not be assimilated soon disappeared. The result of this rejecting of disturbing elements and the absorption of those similar, tended to fix the character of the new organism. Soon separate races, few in numbers but distinct in character, resulted. Then came the interesting struggle for existence. It could not be long before two or more of these newly formed tribes came in contact. When there was such a clash two results were possible. If one tribe was very much stronger than the other, the fight would soon be over. The stronger nation would deal with the weaker as it had dealt with all the individuals or families that had already joined it. Its victory would only encourage it to handle a larger problem than before. The new addition would go the way of its predecessors

and would soon be lost in the larger organism. The tribe would be stronger by keeping the elements that fitted and might be somewhat modified in character by the stronger elements of the conquered tribe.

If the two tribes were approximately equal in strength of character, then the result would of necessity be different. The struggle would be long and bitter. And when the victory was won the victor would not be equal to the task of absorbing the other with only insignificant changes in itself. The result would partake of the strength and weakness of both the old races, but would be practically a new character. In it could be traced the gifts of both the old, but both have lost their individuality in the larger personality.

The debt of a historic nation to each of the different elements which compose it is in proportion to its strength as compared with the others. This theory of the complexity of national character is proved by the conditions of the great nations of today. We who belong to complex races can trace the various elements which have had their part in moulding the present character. There are proofs at hand at each stage of this process. We find in this part of our study another proof that national character is not synonymous with national intelligence and civilization. Often the semi-barbarous, verile elements have far outweighed the polished civilization. The gifts of the Norman conquerors in England cannot be traced deeper than a modification of the character of the nation into which they were absorbed. The English nation and the Normans did not fuse together into a new nation but the Norman elements were assimilated into the national life. This is an instance where the conqueror, though stronger in might, civilization and intelligence, proved the weaker in character and lost its own personality in that of the race it had conquered. Through all history it is apparent that new national characters have been the result of combination. It has been necessary for two equally strong personalities to be blended to make another really new.

There is but one other way in which such new characters might arise. Instead of the new which arises from combination of different elements, the new might come into existence by the absolute change of the nature of the old by some great outside force. Can such forces as a change in climate and location, or in social

surroundings, or a change in ideals gained by conquest or servitude, or a change in religion, give rise to a new nation? All these forces make marked modifications in national character but are they enough to account for new character? Take the great migrations of Vandal and Goth and Hun. These eastern races overran Europe and after a time they disappeared. We find new nations and races in Europe. Did the change from the rough steppes and mountain land of Asia, and from the wild, uncultivated life and associations to the cultivated land and civilized neighbors in Europe make over these barbarians into the nations of modern Europe? No. The races that we find after the barbarian invasions are not the transformed Turanians. The new nations that only slowly awoke to self-consciousness were the result of the combination of these strange, rough elements with the polished and enervated fragments of the Roman empire. The same is true of conquest and servitude. Though these great changes enter powerfully into the development of nations, still the underlying personality is unchanged. Characters develop, characters are modified but they are still the same.

Strongest of all these outside forces is religion. Many will follow our argument so far but will refuse to go on when we say that religion is powerless to make a new nation. It may transform the ideal of a people. They may turn them about in their course; their development may swerve to an absolutely new direction. But we shall still find the same underlying nature. The essentials of national character are unchanged. The old personality is still the same.* When a man is converted, we sometimes say he is a new man. What do we mean by it? It may be that he has been picked out of the gutter, out of the depths of superstition, out of sin and corruption and we find ourselves saying, no one would ever imagine that it is the same man! But by that very phrase we admit that he is the same man. His ideals are changed; his life becomes very different; but the personality, the ego, is still there. If we mean by his character, the principles and motives of his life, as when we speak of a man as of a high moral character or of low character, then he may be truly said to have

*The Christian Anglo-Saxon race and the heathen Anglo-Saxon race were very different but both races were still Anglo-Saxon. The character was modified, and modified tremendously by the change but there was not a new character, distinct in personality, from the old.

a new character. But using the word in the primary sense which we have chosen, meaning the peculiar quality or sum of qualities which differentiate one man from another; character as it reflects personality and makes possible individuality, there has been no change. So with the nation even such a power as religion cannot make a new character. That its place in the development of national character is tremendous cannot be denied, but that is another question. Our conclusion here is that there is but one way in which a new national character, representing a new personality, can arise—that is, by the combination of two distinct characters where one does not absorb the other but where both combine to make the new. As the two parents, with all the potential power of their ancestry, both give of themselves to the child; so the new nation can only come into being through the combination of other nations which give of their best to the new and then sooner or later pass from sight.

We have trouble in finding illustrations of the way various elements crystallize into a new nation. When we go back into the distant past and try to trace the origins of any of the highly developed nations of today we have difficulty in finding just the facts of their rise and early growth that will help us. And when we take nations of recent growth we find that a real national character is not fully developed. Another has said: "In a very real sense a race of people or a nation is an individual with a personality of its own. The long history of the past is strewn with the dust of extinct peoples. In a comparatively few instances their rise, climax, decline and decay lie within the historic period."* We can do nothing in that dust of extinct peoples. We would but choke ourselves if we try to break open the mummy of ancient Egypt, or to stir up the ashes of Babylon. We are left to these comparatively few instances that belong to times historic. And with care we may use cases of present day development. Only we must not draw too much on these as we must look forward as well as back with them and we cannot count on the future.

We shall begin with one of these illustrations. The history of the Swiss people will help us to quite an extent. We must keep clearly in mind that even today there is hardly a Swiss nation. It is a confederation still and the lines of cleavage are not

*S. D. McConnel: *The Evolution of Immortality*, 97.

wholly obliterated. We can see its genealogical tree in the present rather than in the past. The very name *Swiss* did not become the formal title till during the last century. Prof. Freeman has said,* "It is specially needful to bear in mind, first that till the last years of the thirteenth century, not even the germ of modern Switzerland had appeared on the map of Europe; secondly, that the confederation did not formally become an independent power till the seventeenth century; lastly, that, though the *Swiss* name had been in common use for ages, it did not become the formal style of the confederation till the nineteenth century." Here we have a chance to trace the beginnings of a nation in modern times. What elements contributed to the origin of this new nation? What was the process that took place? We must clear our minds of any impression that the Swiss cantons are the remnants of the Helvetii of whom Caesar has told us so much. The Swiss confederation was only one of many German leagues. The primary elements were all German. There was at first but a very insignificant territory which was French geographically and even less was French speaking. All the formative elements were German. However this does not mean what it does to say that all the early settlers of New England were English. That means that there was a unity, not only of blood and speech among the first arrivals in Massachusetts, but also of character. But in the fourteenth and fifteenth centuries, no matter what the political fact, there was no German national character. That is fully as modern in its formation as the Swiss character. The process is going on today. The German people had no more unity of character then than the Roman empire in its balmy days. The story must begin with the three forest states, Uri, Schwyz and Unterwalden. These states were neighbors at the point where the three great kingdoms of Germany, Italy and Burgundy met. They were all German and their interests were common. In 1291 we find the "Perpetual League of the three Forest States." It was but natural that they began to look around for powerful confederates. In 1332 a perpetual league was made between the Forest states and the strong city, Luzerne. In 1351 came another with Zurich. In 1352 the two small states, Glarus and Zug, joined the alliance. And in

*Historical Geography of Europe, 277.

the next year Berne made the last of what was known as the Eight Ancient Cantons. We are not to think of these cities in the modern sense. Each came to control a large region of the neighboring country and the league was nearly half as large territorially as the present confederation. All these states and cities were German. A century later a new expansion began. In 1481 Fribourg and Soleure, in 1501 Basle and Schaffhausen, and in 1513 Appenzell cast in their fortunes with the eight and we have the Confederation of thirteen states. With the exception of a small part of Fribourg, the elements are still all German. These German elements that were to form the kernel of the Swiss nation had nothing in common but their language and their interests. They were waiting to be welded into a nation. Situation and outside circumstances led to their throwing in their lot together. The same forces brought in later elements which were Italian and Burgundian. No change in the number of the cantons was made until the time of the French revolution, but the territory of the confederation was much extended. Alliances were made with certain states that were to have their place in the later confederation and other territory became subject to them. The confederation took its present form in 1815 by the addition of some of these allied states and subject lands, St. Gall, the Grisons, Aargau, Thurgau, Ticino and the Vaud. And three new Cantons, Valais, Neuchatel and Geneva, brought the number up to the present twenty-two. It would be impossible to trace what each formative element gave to the new character and if we could it would hardly help our purpose. The original states had enough in common to make fusion easy. Each came with certain differences of custom which reflected different elements of character. Then the more distinct elements came in, retarded the development perhaps, enlarged the horizon of the awakening nation and gave new elements of strength. All that we wish to notice is the fact of various elements fusing together, and by that fusion making a product different from anything that went before. If the result is to be permanent this fusing must be more than a mere mixing. The confederation must give place to a nation. The time must come when you can see the lines of cleavage only in the past and be able to trace the formative elements only in history. If you combine charcoal, sulphur and saltpeter you get gunpowder. But

it is a mixture. The gunpowder is still charcoal and sulphur and saltpeter. If you combine oxygen and hydrogen you get water. But as soon as the water appears, you no longer have oxygen and hydrogen. You must be very careful in combining your two gases for if you are in a hurry or careless you are likely to be blown up. Suppose you take ten patriotic Frenchmen and ten patriotic Germans and put them together on a small island. You would not be disappointed in their not mixing. There would probably be more of a mix-up than you intended. Afterwards you would find a few battered survivors—history has said that they would probably be German. But your experiment has failed. You cannot make a new nation or type of mankind as you make gunpowder. It is a slow, and exceedingly delicate process. And when the Swiss are really Swiss they are no longer German or French, no matter what language they may choose to speak.

Turning from our rapid survey of the making of a nation in the present we find a very complex illustration on the soil of Britain. To study such a race as the Anglo-Saxon, or any of the nations of that race, we should have to examine not only the history of the southern half of the eastern of the British Isles. There we can trace part of the development into the fixed character. But also we should be forced to follow back each of the great streams that flowed together there—some of them to sources in far distant regions. What were the Angles, the Saxons and the Danes when they came to the Island? However the making of the race had its arena in the midst of the waters of the great ocean, though not far from the rest of the world. How did the various elements come together there? Our thoughts seldom go back of the time of the Romans. We are apt to think of the inhabitants whom Caesar found there as entirely unorganized savages. This is a superficial idea. The Romans found a people which had been forced long before to organize for defense because of many successive tidal waves of warriors that had swept over the island. There was a real national spirit, a unity as a people, a real character. Almost nothing is known of the aborigines of Britain. The first of the many visiting races of which we have more than tradition was the Iberians. They came from somewhere in the far East. They were a people of a distinct personality as were the more civilized Celts who followed shortly after them. The Celts came in two divis-

ions. Many of them refused to join in the forming of the new nation and today their languages, the Gaelic and the Welsh, hold their own in parts of Scotland, Ireland and Wales. But these Celts and the Iberians were strong elements in the early British character. Next came the Angles and the Saxons. They were of different race and the long struggle against the Romanized Britons began. But the earlier races, as they had become fused together, were worthy rivals of these men of another civilization for the mastery. It was not a fight for existence between man and man but a fight for supremacy in the new nation. The Britons were not swallowed up and digested by the newcomers, being assimilated into their very nature. Nor did they withdraw into the fastnesses of the corners of the land and leave the field to the Saxons. There was a real fusion of the two strong characters into a new character. The invaders gave the most and kept the mastery but the new race should be called the Anglo-Briton rather than the Anglo-Saxon. It was a step forward in the making of the English nation. When the Danes came in there was another infusion of strength. Their customs and their life was so much like that of the Saxons that their gifts are not so easily noted but they brought in a real element of strength. With the passage of the Danes the national character was formed.

We must keep in mind that the origin of a nation is not the happening of one day. There is a development into a nation and then a development as a nation. The exact point where the change comes cannot be found. A change in government may be sudden. The preparation for that change may be long but there is a distinct time when the change is made. It is even more true that the preparation for a new national character is long but it is not possible to be exact in locating the moment when every necessary factor has done its part. We can easily find a picture of the early Britons, another of the Romanized Britons, another of the Anglo-Saxons. We can picture the time when the formative elements were combining but we cannot tell the exact time when the future character becomes fixed any more than we can point to the moment when an innocent boy becomes a bad man.

The last illustration which we shall use for this part of our argument is the rise of the French nation. We may place the beginning in 887. The name France came into use a century later.

The period of developing into a nation covered the years until the fifteenth century. The manner of development was more like that of Switzerland than that of England. The period of the great migrations was past. The French nation was built up out of the fragments of the past. The small states that joined together in the early stages were similar enough so that the fusion was rapid. But it was only in the answering to the call of patriotism that the different parts of the growing nation became self-conscious and really lost individual characteristics in the national existence. Joan of Arc is the type of the French national spirit. Those patriotic wars of that period cover the fixing of the national character. With the house of Valois began the development as a nation the character of which was already fixed in its nature. Whatever forces were brought to bear on it after this had a fixed quantity to deal with. The equation was solved. The value of the x was known. Since then it has been a process of squaring and cubing and raising to the n th power but it is still x^2 , x^3 , x^n .

Before we leave the question of origins, we have one further question to examine. Given a certain condition of affairs, elements that seem likely to join in a nation, why is it that sometimes they remain separate and again they seem to have an uncontrollable affinity for each other? It is not enough to bring the various elements together in the same place. The negro and the white man have lived together many years and there has not been any tendency to unite. Yet far more extraordinary combinations have taken place in the history of the world. The wild invaders of the Roman empire that came from the far East were fully as uncongenial to the peoples of Europe but there is hardly a nation in Europe today in whose veins there is not a large proportion of that Asiatic blood. How did the change come? Why after long hostility did these various combinations come about? You may mix oxygen and hydrogen as long as you please without getting any water; but send an electric spark through and you have your change. You have before you a certain chemical solution. It is clear and transparent, like pure water. You pour in a single drop out of a small vial and at once a salt is precipitated on the bottom of the glass. It was all there in the liquid; it was held in solution. All it needed was that single drop to make the change. In a bottle you have another solution. You fasten a string to the cork so

that it hangs down into the liquid. Soon beautiful crystals gather on that string. That foreign substance was all that was needed to break up the equilibrium and start the process. These scientific instances are perfect illustrations of what takes place in the development of various elements into a national character. Years may pass and two small tribes have lived close neighbors. They have seen much of each other; they have much in common. But there is no suggestion of the likelihood of either or both of them losing their separate existence. Suddenly some new factor comes in and we find them throwing all their interests together and living with all things in common. It may be the attack of a common foe; it may be a patriotic impulse that shows them that all the time they really belonged together. The trumpet blast calling to a common war makes possible the new nation. Some of us can remember how the German people awoke to self-consciousness. Under the leadership of Bismarck's master mind the various elements had been brought into the Federation, some of them by community of interest, others by conquest. Another has said: "These states could not forget that Prussia had just defeated them; they were unwilling to submit to Prussian rule and feared they would lose their freedom to Prussia's despotism." That did not promise well for a nation! "Perhaps after all Bismarck's two wars had been fought for nothing; perhaps German unity was only a Utopia * * But to his mind the result was perfectly clear. He knew that only a third step was necessary. That step was a foreign war in which Germany might be victorious." And he was right. The Franco-Prussian war was the electric spark that made the German character possible. Out of the throes of contending armies a nation was born. A victory in which all had part brought them all together. Bismarck struck the match that lit the fires of war in which the German peoples were fused together. Out of the heat of that war came a nation which is being hammered into more and more perfect shape on the anvil of time.

The same thing is true in Switzerland. Repeated leagues were not enough to make a nation. Something was needed to start the crystallization. In this case it came from the oppression of a common enemy. If we were studying history for its facts we might have to join in the decision that removes the figure of

William Tell from the roll of the world's heroes. But for us he is exactly what we want. Grant that there never were such a man, call him the poet's personification of patriotism. It is that very possibility of the Swiss looking to a common figure as representing their patriotism that has meaning for us. As many people as look to George Washington as their hero have that in them that can make them Americans. Whoever looks to William Tell as his hero may well call himself Swiss. There is that wonderful monument to Swiss bravery and devotion on the mountain by Luzerne. The lion of Luzerne will always keep fresh in the memory of the world that brave band who died without a murmur for Louis of France whom they served. The lion is but a symbol. Still no one can look at it without realizing what devotion means. And in the same way William Tell is the embodied fact, the living picture of a united people fighting for liberty. When oppression passed on its way the angel of history was writing a new name among the nations.

We have finished our study of the origin of national character. Nations are being born, are serving the world, are dying in the twentieth century since the turning point of the ages as they were twenty centuries, yes forty centuries and no one knows how much longer, as time is counted backward. The shattered fragments of the old and all the unorganized elements can become active factors in making new nations. These elements must be fused together to give the new and we find that perhaps centuries pass in a gradual preparation and then suddenly some pressing crisis gives fixity to the change and a new character is formed, ready for development and gradual change as it faces the various forces of life.

COLLEGE NOTES.

The Alumni of Hamilton College have raised \$50,000 for the erection of a new Hall of Commons which will be built during the summer. It will make possible a stronger college spirit and thus enhance the interests of athletics and college life in general.

The Inter-collegiate News, a monthly paper, is to be published in New York under W. B. Dwight, Yale, '53, as editor.

Bryn Mawr College has received a gift of \$250,000 from Mr. John D. Rockefeller, on the condition that an equal sum be raised by the friends of the college.

Dr. G. Stanley Hall, L. L. D., president of Clark University, Worcester, Mass., is to be in charge of the summer school of Western Reserve University. With him will be associated many of the most noted educators of the land.

Miss Mary E. Wooley, M. A. Lit. D., who has just been installed president of Mt. Holyoke College is a woman of exceptional intellectual power and culture. She is young and energetic and we expect her to give Mt. Holyoke a strong administration.

Ex-Governor James D. Porter has been elected chancellor of the University of Tennessee, of Nashville. He was a few months ago elected president of the Peabody Normal College, and is now the official head of both. These two institutions are conducted as one.

Manhattan College is to be moved from Broadway to a site north of Harlem river, where a campus of twelve acres will give plenty of room for the erection of buildings which are to be built at a cost of \$600,000. A larger number of students can thus be accommodated and better work can be done.

The report of President Elliott of Harvard is interesting. The facts cited explode the frequently advanced theory that victories of college teams in athletic sports increase the matriculation of Freshmen. Despite the fact that Harvard has lost so heavily in the contests of recent years the Freshman class does not suffer in

numbers nor in the uniformly thorough preparation of those who are matriculated. May not the same be said of intellectual contests? Are there instances of increased attendance of pupils in an institution whose orator was successful in winning first place? Because of that fact, do students flock to the institution whose debaters are renowned for their successive victories? Contests of the athletic and intellectual character have their places in the educational scheme of today, but are not a drawing factor in securing increased attendance. The thinking college man looks to the good name of the college, in respects other than these, to attract and hold attendance. Contests for those who follow as well as for the one whose representative wins first place have their benefits. They accrue however to the Faculty and student body at the time of the contest. The spirit of confidence is increased. The student casts about to see the ground for belief in the representative of his college, and a rightly exercised one will always find it. There is the feeling of community of interest that always argues well. If we win we are doubly proud. If we do not, our college still has a surer place in our hearts.

One is almost startled at the record of the multiplicity of gifts to the scholarship and endowment funds of colleges and universities during the past year. The amounts too seem almost fabulous. Not long since it was alone the smaller institutions that were seeking, and in a limited way securing the gifts. Now not only they but the large ones are the recipients of the thousands and millions. With the gradually decreasing rate of interest this increase of endowment is a necessary sequence if the former and present high grade of work is to be maintained. What is true of the large well-endowed institutions is most strikingly true of the newer and smaller ones. It is now quite generally conceded that the small colleges have a necessary place in the educational world. They are here to stay and must be supported. The denominational colleges are vital to the denominational growth and expansion. Their existence can only be secured by a greater liberality in endowment. The large universities and state universities can not take their place. Both are needed. The one can not do the work of the other. Philanthropists far and near are realizing this fact as never before. The tide seems but just setting in. This year's report will show a larger list of college benefactors and an increased amount of money put at the disposal of these institutions. This is as it should be.

NOTABLE MAGAZINE ARTICLES.

McCLURE'S.

In the March number of McClure's, Mr. Carl Snyder gives an account of the startling discoveries made by Prof. Loeb and his colleague, Prof. Matthews, in their laboratories at the University of Chicago. Dr. Loeb's ambition was to go to the bottom of things. His theory was and is that life is a chemical reaction and he wanted as he says, "to handle it in the laboratory as he would any other chemical reaction—to start it, stop it, vary it, to study it under every condition." He took up first the study of instinct. This he maintained is merely mechanical. "When the new born caterpillar climbs to the end of a branch where it may find the fresh bud on which it feeds, it seems as if some dim intelligence were at work. When it is satiated, it climbs down again. A fly will lay its eggs in meat, whereon its larvae may feed, but not on fat. These and a thousand other marvels of a seeming shaping toward an end have filled physiology with a metaphysical fog. In a series of researches that sent these fogs flying, Dr. Loeb showed how all these wonderful adaptations to an end could be explained in a very simple way. Young caterpillars, for example, will follow the light so long as they are hungry. If they find no food they will keep climbing conceivably until they die. When they are cold, they will not move. When the warm sun comes in the spring, they begin to crawl upwards. They will do this anywhere and on any substance. When they come in contact with food, they begin to eat. When they are fed, the effect of light seems just reversed; they will crawl away from it. All that is needful to assume is that light sets up certain chemical reactions which cause the animal to move, just as it sets up a reaction in a photographic plate, or explodes a mixture of hydrogen and chlorine gas. In Dr. Loeb's language, it is merely a working of position or negative heliotropism, an attraction or repulsion by the light. So with the fly. Certain chemical stimuli from meat cause a fly to lay its eggs. In fat these chemical stimuli are lacking. They can be produced artificially. It is simply a chemical reaction between certain substances in the

skin or sense organ of the fly, and the meat—a case of chemo-tactism.”

So Mr. Snyder continues to describe and explain the wonderful results of this professor's experiments and researches. He shows the effect of his discoveries on the sciences of morphology, chemistry and biology. In the latter science, the beginning of life is the burning question. “From the countless myriads of eggs laid by the female organism, and the equal hordes of the spermcelli, a single egg and a single sperm unite to form the single microscopic cell from which all forms of animal life originate. Unfertilized by the male cells, the eggs quickly degenerate and die. Before the astonishing results obtained by the daring innovator, Dr. Loeb, no one dreamed that an egg could grow and develop without the remotest aid from the sperm. He has succeeded in producing growth without its help. Taking the sea-urchins eggs from the ovary, before there could be the slightest possibility of contact with the sperm cells. Dr. Loeb placed them in the ordinary sea water in which the animals live. ‘While continuing my studies on the effects of salts upon life phenomena,’ said Dr. Loeb, ‘I was led to the fact that the peculiar actions of the protoplasm are influenced to a great extent by the *ions* contained in the solutions which surround the cells. By changing the relative proportions of the *ions*, we change the physiological properties of the protoplasm, and are thus able to impart to a tissue properties which it does not ordinarily possess. Pursuing this idea, I took unfertilized eggs, and after many trials succeeded in finding a solution of chloride of magnesium, which caused the eggs to develop. In a strict sense, the unfertilized egg cannot be termed living matter. The first characteristic of living matter is that it can grow. In other words, here is an organic product, like sugar or starch, which treated chemically, can be developed into a living being. It was near to a realization of the dreams of every chemist who ever bordered the mysteries of life—the manufacture of life in the laboratory. In some ways it was the most vital discovery in the history of physiology. It belongs, uncontested and unshared by any other, to this brilliant young physician of Chicago.”

THE OUTLOOK.

“In his inaugural address President Remsen, of the John Hopkins University, made some statements which bring out

strikingly the great increase of the number of men and women who are taking advanced courses of study in this country. In 1850 there were only eight graduate students in all the colleges in the United States; a quarter of a century later, in 1875, the number had increased to three hundred and ninety-nine. In 1900 the number had increased to five thousand six hundred and sixty-eight; at present there are more than six thousand students taking advanced courses in the institutions of this country. In seventy-five years, therefore, the number has increased from four hundred to over six thousand; and during this period, as President Remsen remarks, the colleges have been steadily advancing their requirements.

These facts are significant in many ways—chiefly, however, in two. They bring into clear light the development of American education at the top, and they promise immense practical results in the near future. These two things are not commonly put together, but, as a matter of history, they belong together; and it is of the highest importance that Americans should understand the intimate connection between the most advanced education and advance in material success and command of material resources.

Six thousand men and women taking advanced courses at our universities means an immense influence for the highest education, distributed ultimately in all parts of the country. No small part of the momentum which education has already received, and of the great advances it has made is due to the fact that professorships are filled everywhere by those who have taken advanced training, and who bring to their work not only what is required in the way of specific preparation, but trained habits of mind, wide outlook upon life, general culture, and the enthusiasm of true scholarship.

If our universities did nothing for us but train our teachers, they would render a service fully justifying the great expense of modern education. But they are doing something of far greater practical utility; they are equipping us for the competition in the open field of the world for commercial leadership.

The connection between the practical work of the world and the work carried on in the laboratories of the universities is more intimate than is generally known. The most striking example of the practical value of education in the material development of a

nation has been seen in the growth of Germany during the last twenty years. The Germans, through their great investigators and the facilities they have afforded for original research, have done more for German industry in all forms than any single agency.

The world field of competition is to be commanded by those races which bring, in addition to native energy and sagacity, the resources of scientific investigation and of thorough education. The discoveries which are made in the laboratories of the universities are of vast importance. If the great advances which have been made in recent years in many of the most important fields of industry and manufacture are traced to their sources, those sources will be found in university work shops, and the real discoverer will be found in the person of some university professor who has knowledge, time, and tools for patient investigation. Simply as a matter of business, our universities and advanced schools of every kind have become a prime necessity in our development. Men must take nature into partnership in order to succeed in large undertakings; and the interpreters of nature are the scientists. It is they who put the great manufacturers, organizers, and captains of industry in touch with the forces that produce wealth; and the university is at the very heart of the great modern movement of production.

In the "Independent" for March 20, Dr. D. C. Gilman explains the purpose of "The Carnegie Institution," "A brief definition of the object and purpose of the Carnegie Institution is the advancement of knowledge. This is the chief aim, and the efforts of those who have been selected to frame its policy will be directed accordingly. It will occupy a distinct position in the field of education, interfering in no way with the plans of other organizations. We trust that it will prove a new and powerful agency for the promotion of science in this country. Those who have been appointed to formulate plans will devote ample time to a careful consideration of all the possibilities. If it is deemed advisable to erect a building or series of buildings they will be constructed, but this procedure is not likely to be immediate. The question of aiding students who are worthy will be thoroughly discussed, but if any decision is reached in the affirmative, our plans will in no way conflict with those of the Washington Memorial Institution, which has this as one of its principal purposes. Our activity may

include co-operation with the highest universities, or with schools comparatively obscure. Not only are the views of eminent educators invited, but we look for assistance from all persons who have ideas of value. Diligent inquiry is to be made respecting existing agencies of research. We know where valuable data exist, but may discover new sources as the inquiry progresses.

As a preliminary study I expect to visit various institutions in this country so as to confer personally as far as possible, with those who may be in a position to aid me. Later, I shall spend some time abroad, with the same object in view. In short, we intend to draw upon the world at large for counsel and suggestions which may be of assistance in formulating a plan.

For the present, the affairs of the Carnegie Institution are in the hands of an Executive Committee, appointed by the Board of Trustees, consisting of Abram S. Hewit, Carroll D. Wright, Dr. John S. Billings, Charles D. Wolcott, Elihu Root, Secretary of War; Dr. S. Weir Mitchell and the President. We have rented a dwelling in Washington for temporary headquarters. While the Board of Trustees are given authority by the founder to complete the organization and formulate the policy to be pursued, I have no doubt that if we should call upon him for advice or other assistance, it would be gladly given.

LADIES HOME JOURNAL.

In the April number of *The Ladies Home Journal*, Mr. Hamilton W. Mabie speaks as a thorough student of literature in general and a specialist in Shakspearian lore. Of the value and methods of studying Shakespeare he says: "Every one ought to know his Shakespeare; for his plays constitute, on the whole, the foremost textbook which our race has given to the world. So rich is the work of this master of the wisdom of life, and of the poetic and dramatic form that a vast literature of comment and interpretation has grown up about it, and many people have been, so to speak, side-tracked in their interest and study. The plays need some elucidation, and a good commentary ought always to be at hand; but Shakespeare is far more important and lucid than his most intelligent commentator. The scholars who have worked on the plays and poems sometimes get between the dramatist and the student, and direct attention to a host of questions of second-

ary importance which scholarship is asking and trying to answer. The student who is bent on a critical study will find a goodly company of guides of intelligence, but the reader who cares for literature for its own sake will fasten his attention on the substance of the poet's work rather than on the thousand and one details upon which the specialists in literary exegesis, in philology, in textual criticism, and in the history of the Elizabethan age have lavished knowledge, time and work. These matters are of real importance, but they are not of supreme importance.

The matter of supreme importance is Shakespeare's conception of life and the noble art in which it is embodied. To live with the poet in familiar intercourse, by constant reading with an open mind and heart, responsive to the power and sensitive to the beauty which penetrate and inform the plays, is to receive from him the most searching influence and the deepest pleasure. The end of art is to deepen and intensify the sense of life and this end is missed when one becomes absorbed in the study of language, form, conditions and circumstances. Some knowledge of these things is essential, but the emphasis of interest and of study ought to rest in the indivisible soul and body of a work of art. This is equally true of all works of art; so true that their significance and beauty are often revealed to those who, from the standpoint of scholarship, must be regarded as unlettered folk.

BOOK REVIEWS.

THE STONE LECTURES FOR 1901-1902.*

The title chosen for this series of lectures gives well the field of the work. The point of view is decidedly conservative and the results will be of special value to conservative thinkers. On that basis the argument is good and well sustained. It is far from complete but as the author states in his preface he does not pretend to have "finally solved all the problems he has tackled." However one more lecture could have carried him to a more satisfactory, if not an ultimate conclusion.

Our leading criticism of the lectures is the author's apparent misrepresentation of certain evolutionary writers—or it may be a failure to understand them. The first reason is more likely correct as it is a common fault of those who write from this point of view. It is not a conscious fault but the bias against certain views is bound to show itself. The using of such a statement as the one from Drummond that evolution is but "a general name for the history of the steps by which the world has come to be what it is"—the using of such a statement as a full *definition* is unfair. Neither Drummond nor Le Conte, who is quoted in the same way, would accept such a use of their words. John Fiske also is hardly appreciated.

On the other side the criticism of Le Conte and Griffith-Jones is well worth notice. Aside from the bias noted against certain writers the analysis is keen and criticism both for and against is fair. The constructive side fails to be developed as fully as it should be to keep the balance. As a whole the book will find a welcome. It is quite worthy of a place with the other Stone Lectures.

THE NEW VIRGINIAN ROMANCE†.

We do not expect a development in the charm of this author's style. Her first novel caught our attention by that very charm.

THE COSMOS AND THE LOGOS. By Henry Collin Minton. 319 pages, \$1.25 net. Philadelphia. The Westminster Press.

†AUDREY. By Mary Johnson. 418 pages. \$1.50. Boston: Houghton, Mifflin & Co.

We have looked for more certainty of touch, more finished development of plot and we find it. In many ways this is a finer story and truer work than the two that have preceded it. The chief fault to be found with *To Have and To Hold* was the ever recurring bloodshed, duel and battle and pirate and deadly hate. There is less of this in *Audrey*. Take such a writer as Crockett; put on one side such sweet tales as *Lad's Love* and *Cinderella* and on the other *Red Axe* with all its bloody redness. Such a comparison will show what we hope from Mary Johnston. She is showing more marked development in her writing than any other of the younger novelists, unless it be William Stearns Davis.

It is hard to tell which we love the most, Audrey or Evelyn. They supplement each other and give a beautiful study of true feminine nature. The development of Haward is fine, better done than either of the leading men in the earlier stories. True love is a happy creation, simple and sweet as nature herself. The gentle comedy, the delicate humor of the whole story is only excelled by the tragedy. The heart almost breaks in the last chapter. Why must it be? Yet those last pages are perfect. They suggest the simple touch of Dickens. The touch that paints the death picture must be simple. It is awful to close the book over such an ending and yet it is beautiful.

A HISTORY OF RUSSIA.*

On general principles we do not care for histories that cover only a part of a nation's life, except in large technical works. We almost need more of a setting for the beginning of this history. However it begins in the romantic period of Russian history. Peter the Great seem almost a myth, even when we come to know the truth about him. From him on down there is not a reign without intense interest. Russia stands very prominently in the eye of the world today. Her rapid expansion to the East demands our attention. Every student of history is wondering what the future will bring. To an intelligent understanding of probabilities we must know not only the present policy of the great empire but we must have a clear idea of past history. The book before us is not a technical study and yet the work done was technical. The author has given us the best he could find from Russian sources

*A HISTORY OF RUSSIA FROM THE BIRTH OF PETER THE GREAT TO NICHOLAS II
By W. R. R. Monfill. 486 pages. \$1.75 Net. New York City: James Pott & Co.

and he has made the telling very much like a story in many parts. Peter and the others lose none of their picturesqueness. The *terminus ad quem* of the history seems to be 1898.

VIRGINIA IN WAR TIME.*

We have not yet forgotten *The Voice of the People* and we have a warm welcome for anything the author has to offer. There is real development in her work. We are brought to a more pleasant conclusion here than before but there is the same undertone of sadness all through. Of course war time must bring bereavement and we can only wish that we may yet have from this same mind a sweet story without so many stains of death. When Virginia dies we would be glad to close the book. It is not that we are not anxious to follow on with Dan to Betty, but something in the passing of the beautiful sister brought that sorrow home to us. Betty is the compelling figure. Just as she called Dan to her service, so we feel she would have called us. Would we have joined the crowd around Virginia? Perhaps, for awhile. But sooner or later we should have found our way to Betty of the glorious hair, to the Betty that we could not help but love for some reason or other. The Major, the Governor, the many characters, white and black, are with hardly an exception finely drawn. The story is attractive in the telling and reflects the life and thought of war times as viewed from the under side in a way that makes the reader feel for those who lost and wonder at their strength in disaster.

A STORY OF THE REVOLUTION.†

This story is told in a very pleasant style and with a noticeable vigor of treatment. The excellence of the book is spoiled by a lack of nicety that is wholly without excuse. Certain great books have been written with plots that are based on relations that must be handled delicately and praise is due these authors for the successful way they have written. But the tendency to introduce questionable relations incidentally into a novel without any great purpose is to be deplored. Certainly far worse things happened in Boston in those days than we are told about

*THE BATTLE GROUND, By Ellen Glasgow. 512 pages, \$1.50. New York City: Doubleday Page & Company.

†THE COLONIALS. By Allen French, 504 pages, \$1.50. New York City: Doubleday, Page & Company.

here but they are well forgotten. At least we can leave them to musty histories and grim historians. This story is like a beautiful apple that is spoiled in spots and must be eaten with care.

In many ways the first part of the story is the best. The days in the wilderness are more real and there is more charm in the telling. Alice is consistently developed, Frank is generally strong, Sothorn lacks reality at times, the minor characters are more or less real. The special value of the book is the picture it gives of the beginnings of the Revolution as in reality a civil strife, brother against brother, friend against friend. We, too, often think simply of tyrant and oppressed.

WESTERN CITIES.*

This is the fourth volume of a series describing certain of the noted cities of the United States. It is Western only in its broadest sense, reaching from Cleveland to Los Angeles. The introduction by Reuben G. Thwaites and the various chapters by different representative citizens are all very interesting reading. Such names as Charles F. Thwing, Lyman J. Gage, Victor Rosewater and Edwin Markham will give an idea of the literary quality of the work. The binding and the illustrations are beyond criticism, making a very fine volume. The cities represented are: Marietta, Cleveland, Cincinnati, Detroit, Macinac, Indianapolis, Vincennes, Chicago, Madison, Minneapolis and St. Paul, Des Moines, St. Louis, Kansas City, Omaha, Denver, Santa Fe, Salt Lake City, Spokane, Portland, San Francisco, Monterey and Los Angeles.

Judging especially from the accounts of St. Louis, the reader will be able to get a very clear idea of these places. Naturally there is a tendency in each to emphasize the special features of excellence, but we should be willing to estimate a growing city at its best. In view of the coming World's Fair at St. Louis, such an account as this of that city is specially welcome. From the purely historical point of view, probably the chapter on Marietta is of the most interest. However, the entire book is worth careful reading.

THE HISTORICAL GEOGRAPHY OF THE BRITISH ISLES.†

If this series, *The Religions of the World*, continues in the

*HISTORIC TOWNS OF THE WESTERN STATES. Edited by Lyman P. Powell. 702 Pages. \$3.00 Net, New York City: G. P. Putnam's Sons.

†BRITAIN AND THE BRITISH ISLES, by H. J. Mackinder. 377 pages. New York City: D. Appleton & Company.

style of the first volume, as the prospectus promises, it will be one of the most valuable works of the new century. There is little to be criticized adversely in the volume before us. The highest praise must be given to the maps and diagrams. They are unsurpassed by anything of the kind available today. The author is to be commended for his work, for the general carefulness in detail and for the attractive way it has all been done. We know of no other work, even those far larger and more pretentious, that will be as satisfactory to the student. The material is from many sources, but it all belongs together. There is a unity as well as a compactness in the result. And not only have we something new because of a different combination of material from anything attempted before, but there is much that is original in independent treatment. We have the geology, meteorology, historical, racial, stragetic, economic geography, industrial and physical history woven together in a way to show very vividly the interrelations.

A GREAT PREACHER OF THE EIGHTEENTH CENTURY.*

George Whitefield is one of the great preachers of the past an acquaintance with whom would be of great value to every earnest minister of today. The value of this book is not confined to the preacher alone. No one who cares to study life and the power of one man over another; to watch the working of human nature under the influence of the divine Spirit; to understand how one man can stir thousands and to leave the mark of his purpose on nations; anyone who values the study of man will find much of interest here.

Thirty years ago the author wrote a longer life of Whitefield, but that is out of print. The new edition is a condensation of the earlier work. This fact is evident in some parts; but on the whole the gain is far more than the loss. The present volume is just long enough for pleasure and is complete enough to give a very good picture of the man and his work. A careful reading of the life of this great Calvinistic preacher might clear away many of the misconceptions that are current about the winsomeness of Calvinistic preaching. His was as tender a heart as any, and the form of doctrine, no matter how different it may be in any case

*GEORGE WHITEFIELD, M. A., FIELD PREACHER. BY James Patenson Gledstone. 359 pages. \$1.25. New York City: American Tract Society.

from that to which we are accustomed, can never hamper the action that springs from the heart.

THE SWEETNESS OF CALVINISM.*

One of the beauties of real Calvinism, which no one knows what it means would ever think of giving up, is the belief in the Covenant. Infant baptism is one of the fundamental rights of Presbyterianism. But it has come so generally to be a mere form that the sweetness of its meaning is lost. In the days when denominational lines were drawn more closely, it was possible to keep a belief in the covenant more pure and unshaken, but the truth is the same today.

We have before us a story of a Presbyterian family of real Calvinistic stock—Huguenot and Scotch blended. From a literary point of view this is much to be desired. For instance, it is a pity that so many broad hints of the plot are given in chapter after chapter. We could wish that the story had been left to develop. However, the author was not writing a popular novel. In his purpose to picture a Christian family of this special type, and show how a sweet girl life can develop as always a child of God and can be a power over other lives, in this the author has been wholly successful. It would be well if every father and mother, as well as every boy and girl, could read this story and model their lives accordingly.

A NEW BOOK ON RUSSIA.†

Since the dark days of Peter the Great Russia has been making rapid progress. We now recognize it as one of the great powers. We talk of its power and resources, yet we know but little of its people and institutions. Is it not strange that such is the fact for hitherto Russia has had no De Tocquville or Bryce to explain its people and their government. But now, thanks to Maxime Kovalevsky, formerly Professor of Public Law at the University of Moscow, now of Chicago University, we can get "a bird's-eye view of the internal development of Russia." He gives the ethnology, early vicissitudes, and the reforms of Peter the Great, Catherine II, and of Alexander II. The book is intended for the

*A DAUGHTER OF THE COVENANT. By L. P. Bowen. pp. 281. Richmond: Presbyterian Committee of Publication.

† RUSSIAN POLITICAL INSTITUTIONS, by Maxime Kovalevsky, 1902. The University of Chicago Press. Crown 8vo, \$1.50, net; postpaid, \$1.60.

student and scholarly reader. It is well written and deals with a subject thus far practically inaccessible to the English student. One of the very interesting chapters is that on "The Past and Present Position of Poland in the Russian Empire." The book is well up to the high standard works which the University Press has issued.

A BOOK OF WIT.†

The new book by Mr. Dooley is in no way inferior to the former ones. Indeed the many readers of this genuinely witty writer will find that in many of the chapters this surpasses anything we have yet had from Mr. Dooley, and that is saying much for the book. Over-flowing with humor it is full of wisdom and philosophy. Dealing with many subjects it has a unity and a purpose throughout—the application of justice and common sense to the problems of every day life. Mr. Dunne has a broad sympathy for human feelings and as he talks to Mr. Hennessey we feel that he is having a word with us too. The chapters on Christian Science, Athletics, Fame Mr. Carnegie's Gift, the Booker Washington Incident are the best. He knows how to make evil seem bad; the good, strong and useful. He is a teacher. Read these: "If the Christian Scientists had more sense an' th' doctor more Christianity it wudden't make anny diff'ence which ye called in if ye had a good nurse."

Mr. Hanrigan returns from Europe *via* of the Custom House after which he concludes: "Call me Hanniganoffski, I'm going to Rooshia," he says, "F'r to be a slave of th' Czar?" says I, "Well," says he, "If I've got to be a slave," says he, "I'd rather be apprissed be th' Czar thin be a dealer in shirt waists, the Czar ain't so bad," he says, "he don't care what I wear underneath."

REVIEWS IN BRIEF.

In the Herald's *History of Los Angeles City*, by Charles Dwight Willard, we have a brief but interesting account of the founding and development of this well known Californian City. We are all familiar with the history of the beginnings of the Eastern states and the great cities in them, and we know more or less about the rapidly rising central states. This chapter of the history of the Pacific coast will bring new facts and strange events

† MR. DOOLEY'S OPINIONS. Cloth 212 pages. New York. R. H. Russell.

to many who live in regions remote from the scene. We ought to know more of these things, and the scattering of books like these over the country would be a good thing for those who read as well as for the interests of the Western lands. (Kingsley-Barnes & Neuner Co., Los Angeles).

1,000 Classical Characters Briefly Described and *1,000 Mythological Characters Briefly Described* are two very handy volume of reference. These are all that they claim to be. There is no pretence of-taking the place of larger and more detailed works. They are meant to give immediately the definite information so often desired about certain classical and mythological characters. The fact that some characters that might well have been included are omitted is nothing against the books as they do not claim to be more than a selection. That selection is good, including all the most important and many others which are commonly used and not well understood. For quick reference these two little books are all that could be desired. (Hinds & Noble, New York City, 75c each).

For a brief manuel of the history of the Church, there is nothing better than this *Compendium of Church History*. The author is the Rev. A. C. Zenos, a professor in McCormick Theological Seminary. It is a small volume and the treatment is purposely condensed, but the comprehensiveness is almost marvelous. The only adverse critizisms that could be offered are upon matters of detail and are really out of place. Seldom does such a compendium maintain such a high standard of excellence.

LIBRARY NOTES.

Since the last issue of the REVIEW, the following have been accessioned by Library purchase.

Barrows—Conference of Charities and Corrections Proceedings for 1901.

Farrar—Darkness and Dawn (new copy replacing old).

Barine--Bernardin de St. Pierre.

Sorel—Montesquieu.

Say—Turgot.

Simon—Victor Cousin.

De Remusat—Thiers.

Cheney—That Dome in Air.

From the Park Review the following have been received:

Crowe—The Night Side of Nature.

McCartney—The Lady of Nations.

Smith—The Story of a Child.

Hyne—The Filibusters.

Dresser—The Christ Ideal.

McConnell—Eve and her Daughters.

Jones—A Soldier of the King.

Henderson—Diomedes the Centurion.

Minton—The Cosmos and the Logos.

Powell—Historic Towns of the Western States.

Friends of Park College have added to the stock of recent literature by sending two of the most notable autobiographies of the past year. From Everett Stewart, Esq., of Philadelphia, was received "Up from Slavery",—an autobiography by Booker T. Washington; and from the Hon. George A. Lawrence of Galesburg, Ill., was received "The Making of an American", autobiographical of Jacob A. Riis. Both these books have received constant and appreciative use since finding place on the shelf.

EDITORIAL.

What constitutes literature? How may I know that a certain book is literature? These are questions that are easily asked but not so easily answered. The wise critics of several generations have been trying to answer them and yet we have nothing satisfactory. Is there, then, no answer? Is it not possible for one to pick a good book, a worthy book, out of the multitude that are published? We believe it is possible; but no formula can be given that will guide us unerringly in the choice.

The ability that Mr. Hamilton W. Mabie or Mr. Andrew Lang possesses to distinguish a good from a poor book comes from culture, and culture comes from years of reading and meditation. They know by instinct, we might almost call it, what constitutes the "wine of literature." They can recognize the new because they know the old. It would be hard for them to formulate the distinction. If they did do so, it is not likely anyone could follow their advice with success. They feel the distinction rather than know it. The power has come to them with the widening of their outlook upon life, the deepening of their interest in life. They have read so much of what is literature that the flavor of the genuine, however rare it may be, is immediately perceived.

To acquire this ability takes a much longer time than the average dilettante in literature desires to give to the subject. It also demands a familiar acquaintance with the classics of all ages; this is a hard condition. The world is flooded with new books, splendid magazines, and able newspapers. Shall these be slighted to read the old? Not so, say the get-wise-quick individuals. There is not enough time for the new, how then shall we spend hours with the old? Those who make such a reply have no right conception of literary culture and as long as they are in such a mood can never possess it. Literary culture is not the growth of a day nor is it acquired by reading everything. It comes from a communion with the wise and the good, with those who have united spirit and body in the imperishable literature of the past. How may I know that a certain book is literature? By

possessing literary culture. How may I acquire literary culture? By living with the great masters of literature, breathing their atmosphere, and imbibing their spirit. It is not a royal road, possibly, but it is a pleasant road and the only road.

In the premature death of Cecil Rhodes, the British empire has lost one of its very great subjects, the world one of its great men—a man of broad ideas and of intense action. The friends and enemies of Mr. Rhodes speak in superlatives; encomium and panegyric on the one hand, denunciation and invective on the other. This in itself is proof of his greatness. Men do not so inordinately love or hate the mediocre. He is admittedly a great man yet it is by no means patent what his real place in history will be.

He was able to think great things into being, to originate gigantic enterprises. A product of nineteenth century culture, he was thrown into worse than fifth century civilization. That barbarism and its consequent chaos was unendurable to him. He could not endure the disorder of such a civilization. In that particular he is a companion of the great minds of the ages: Charlemagne, Alfred and William of Normandy, not to mention others. Each of these faced problems very like those which confronted Rhodes, but unlike Rhodes, they lived long enough to reap the benefits of their work and to win the plaudits of history. Had Charlemagne died on his early Saxon campaigns; Alfred during the winter at Athelny; William just after the massacres of the north of England, their real work as yet undone, the world would never have dreamed the ideas of which they were possessed. Add thirty years to Rhodes life and his plans might then be clearer to the man of average ability.

He made mistakes but even great souls, since they are human, are liable to err. We must judge men by what they are, by what they hope to *be*, as well as by what they actually accomplish. Thus judged, history may yet proclaim him a benefactor; an essential factor in the advancement of universal civilization. He was cut off in middle life, his plans unknown to others, his ideas but chimeras to the majority of men. One wonders what would have been the world's estimate of Gladstone had he died in 1861, when he seemed to favor the Confederacy; or of Bismarck had he

left his work undone as it was in 1868. Rhodes, however, cut short though his career was, seems to have worked out a plan for a completed course, though the details must be carried out by others. His plans, as ascertained by the provisions of his will, show remarkable thought and foresight. His views seem visionary, but they are in accord with his life efforts. Had he been left to work out those views he would, perhaps, have proved himself the giant and his accusers the small minded ones.

There are many reasons why he can be hated. He was rich, hence an enemy to those who believe in communism; he was a man of the age of telegraph and railroad, hence disliked by men who still believed in the stage coach and ox cart; he believed in federation while those with whom he was thrown fostered individualism and localism. Many other reasons might be named. It is no wonder, therefore, that his enemies hate his very name, but they would do well to wait a while before putting themselves on record as to his real worth. Otherwise, they may yet appear absurd in the eyes of those to come.

The Eastern question has become prominent during the last few weeks. When the treaty of peace was signed it was hoped that all cause for jealousy and discord had been averted. But the gradual advance of Russia in Manchuria has aroused the suspicions of several countries, notably of Japan, who views with fear the advance of Russia. The statesmen of the east have turned westward for help and have found it at last by forming an alliance with Great Britain. These two powers conjointly guarantee the integrity of the Chinese Empire, and therein they will be supported, doubtless, by Germany and the United States, for the American government has constantly insisted that any undue assumption of power in China by a foreign nation would be viewed with suspicion in Washington. This treaty, therefore, which seems to have the moral support of the United States, has for its object the protection of China and the preservation of peace. It has been made possible by the attitude of the United States, and may be viewed, in part at least, as a triumph of American diplomacy.

The treaty came as a surprise to most people. For years England has boasted of her isolation. She is now allied with the great progressive power of the east. The combination is a strong one. It will be of more advantage to Japan, perhaps, but the re-

sults will be far reaching and will surely make for peace in the end.

Notice of the Student Volunteer Convention, held in Toronto, Canada, February 26—March 2, is occupying much space in the religious press and some in the secular, but none too much in any. And the event was of only less importance in the student world than in the missionary. Now that students broaden their empire to the world limits, as modern education is encouraging them to do, a close alliance between the missionary and student forces is as inevitable as that students take themselves seriously. If the American student is encouraged to carry his civilization to all the world, he can be convinced more easily still that his religion is good enough. And there is far more religion nowadays to go the rounds in the colleges and universities, and what there is, is of far more vital nature than it once was. The Volunteer movement is enlisting a finer quality of men and women as it grows in numbers. No one could observe and associate with those gathered at Toronto without being impressed with the power represented. They were representative students. And the atmosphere created was no less conspicuously charged with missionary zeal. Not all who attended were volunteers for foreign missions; it was definitely planned that others should be present; but the hangers-on, sight-seers and roisterers, were little or not at all in evidence. The man with no well-formed notion of what the Convention was meant to be and do was rare enough to be disregarded. If any had come up from his college not interested in the missionary movement, he went back in a different mood. And the shift in his interest has, in all likelihood, been accounted of in his college community by now. Thoughtful educators must look upon such an event as this gathering with the utmost complacency, and accord the movement complete sympathy. There are no more vital forces at work in our college communities than those represented at this Convention. It is recognized on all sides that any influence serving to deepen and broaden the bases of student ambition and aspiration is a force working directly in the line of the best educational endeavor. The effort of the most thoughtful educators, not only to put agencies of power within the reach of the students of their charge, but also to suggest avenues of employment for their subsequent energies, is accounted no gratuitous task. Hundreds of institutions, the country through, are feeling the thrill of the new forces contributed to their life by the Toronto convention.

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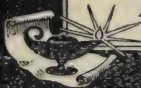
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THE DEVELOPMENT OF NATIONAL CHARACTERS.

HENRY NELSON BULLARD, PH. D.

Our national character is now formed. We are to study its development. The origin, development and all changes in national character are according to law. But this portion of the subject appears to be more regular in its movement. The elements that join in making a new character are so different from those that enter into any other character that we see little in common between them, but the laws of development are the same. The only differences come as minor factors. Of this development of the character we might well use the term evolution were it not that all the ground covered by these articles, and much more besides, comes under that term. Our present proposition is that national characters, fully formed, are subject to a regular development which without changing them in essence makes them more mature, stronger and more permanent.

For a starting point I have chosen the late Prof. Le Conte's definition of evolution. Let us apply it to our purpose. The development of national character—now his words—"is a continuous progressive change, according to certain laws, by means of resident forces." All that needs explanation here is the last clause, "by means of resident forces." Prof. Le Conte was not a materialist. He does not mean by this statement that there is no place for God in the affairs of the world. We admit that all development moves according to certain laws. That does not shut God out. What is meant by the statement that this development proceeds by means of resident forces is that God has chosen to work from within rather than from without. The child develops into the man by means of resident forces. God does not have to interfere with what is going on to make the

change; he is working through forces which he has made resident in the growing child. This is certainly true in the greater changes of life. We can see God's hand in history but the story is written *in* the lives of men and nations and not *upon* them. We are not making this study to prove that God has done all this; we take that for granted. We wish to find out what has been done.

A nation once formed must develop. It cannot be stationary. Does China seem to be an exception? Through centuries the habits of that nation have remained the same. Intellectually there has been little development. But the character has developed; it has become more and more fixed. Momentum is not only the force that keeps anything going when it is once started but that increases the difficulty of starting anything that is stationary. The Chinese character has been slowly progressing along its chosen line, becoming stronger in its own way. We may feel that its development has not been a gain but still it has been a development. Prof. Draper has said: "The life of a nation flows in a regular sequence, determined by invariable law, and hence, in estimating different nations, we must not be deceived by the casual aspect they present. The philosophical comparison is made by considering their entire manner of career or cycle of progress, and not their momentary or transitory state. Though they may encounter disaster, their absolute course can never be retrograde; it is always onward, even if tending to dissolution. It is as with the individual, who is equally advancing in infancy, in maturity, in old age." This is our purpose—to study the laws and forces that make for this progress.

We must consider one other introductory matter. We found that national character is not synonymous with national intelligence but there is a close connection between the two. Here is the place to notice this relation. An increase in intelligence will not necessarily strengthen a nation's character. Of two nations the more intelligent need not be the strongest in character. The intelligence of the ancient Greeks probably did not approach its highest point till after the nation was well into the stage of decay. The highly intelligent nation may lack entirely the vigorous character of the nation on the frontier of civilization. On

the other hand it hardly seems possible for a nation to develop in character without a growth of intelligence. We might say that the instance of the Chinese is an exception to prove the rule. That phrase 'the exception to prove the rule' is a very handy wastebasket into which we can throw what we do not want seen. But is this really an exception? Take a rapidly awakening nation like Japan. As the national character is becoming stronger, we can see the fast development of intelligence. Such a development of character as that is bound to carry increased intelligence along with it. But the development of China has been different as we have seen. Being toward a fixity of character rather than an expansion, all change has been slow. To the western mind only stagnation appears, but we are likely to underestimate advance in what we do not fully understand. There has been a development of Chinese intelligence in these centuries, though of course it has been slow and along its own lines. The oriental mind works lazily; that is the reason we are inclined to call the Japanese a western nation. Certainly with all wide-awake nations all developments of character is accompanied by increase of intelligence.

What are the laws according to which national character develops? We shall for convenience group them in three divisions. The development of the character of a nation bears a definite relation, first, to the individuals composing the nation; in the second place, to the nation as a social unity; in the third place, to the world. These three great divisions of the laws of development may be called: Advance in civilization; changes in ideals of government; tendency toward altruism.

National character cannot develop contrary to the regular advance of civilization. This is the question of the relation of the nation to the individuals that compose it. In one sense, of course, a nation is in character exactly what its individual members make it. Yet that is but a small part. As we have said, the personality of a nation is something more than the sum of a large number of people; there is something more, something *sui generis*. We must remember that in any country there are many people who do not belong to the nation that has its home there. There are strangers, some sojourning for the time, like the China-

man who comes to this country to make a little money, but always goes back to his own land to live out his life and die and be buried there. There are also those who have made their home in the new land but still cling to their separateness. They may even become citizens but like many of the Jewish people in our land though they may vote here still they think of Jerusalem as their home. There are others who because of race or for various reasons, are not part of the nation and will never be except as they are absorbed by intermarriage. The Indians are the illustration in our land. And there are yet others who think they are the best of Frenchmen, or Italians or Americans and yet have none of the real characteristics of those nations. Were you and I to sit down to pick out the genuine Americans of this city—the men we should choose to appear before the world as the typical Americans, we should find our hands as full as the committee who choose the names for the Hall of Fame in New York. And everyone else would disagree, with our choice, if for no other reason, because we forgot to include them!

We are not concerned, then, with the relation of the development of the national character to every individual man who makes part of it or thinks he does. What we have in mind is the relation of this development to man as man. This is what we mean by the law of civilization. The nation does not develop as a government changes its policy, on the vote of a select body of men; it develops in accordance with the very nature of mankind. This side of the development of national character has been smooth and regular. If we focus the attention upon a certain epoch or upon certain crisis, it will seem far from smooth; but we are now studying forces that work through centuries. The French Revolution was a contest for the rights of man. The motto, *liberte, egalite, fraternite*, was the real keynote. Did they forget what it meant in that bloody time? Yes, but there was reason for that motto. The men who sang the Marsallaise without realizing what it meant to sing *Amour sacre de la patrie* and in the next breath *Liberte, Liberte cherie*—coupling the thought of devotion to the nation with the cheer for liberty, were giving voice to one of the great realities. That was not the French revolution; it was one of the great epochs in the history of the world. Does it seem a break, and an awful break, when

we look close at it? It was one of the inevitable steps forward that the ages had been leading toward. These little bluffs along the Missouri seem large to one who has lived all his life on the prairies of Kansas but the mountaineer from the Rockies does not even notice them. The rights of man have always been calling for a hearing but only now and then do they break out into such a shout as was heard in Paris in those days. But every nation has been forced to listen to the demand and all that we call civilization has come because of that fact. The French nation was not destroyed. The government fell; a king was beheaded; aristocrats and extremists lost their lives; but the French nation is the same today as under Louis XIV. It has developed, but that development was along the line of law.

The second law has reference to changes in ideals of government. This is the question of the relation of the development of national character to the nation as a social unit. The progress of civilization has caused the overthrow of many governments. The tyrant has fallen and with him has crashed down the whole fabric of government. But civilization itself has cared little what was the form of government as long as the rights of man were secured. But side by side with these changes we find a change in the ideals of government. When a throne was dragged down from its pre-eminence in the olden times a new hero was ready to step forward—often two or three of them—and raise up a new throne. But the day came when the people who rose against the king demanded a voice in the new regime. The new ruler was bound by definite agreement as to his attitude, or was allowed to rule for a limited time. Names changed and for a time the words *republic*, *president*, *popular government* stood for liberty. And now men see as they look back that even where the formal changes were not made, where king and emperor still rule, nevertheless the ideals of government have changed. England proves that a kingdom may be as free a government as a republic. And even the absolute monarchies of today would have been hooted at in the days of a Nero or a Bloody Mary.

This change also has come about gradually. It is due to the awakening of the nation to the real meaning of its own existence. As long as the monarch could say, "*L'état c'est moi*", he could ig-

nore the law that the nation could only develop as it realized that it was a social unit. But no Louis nor any other monarch ever was the state, and in spite of his word, the nation was slowly coming to its own. We can see that the development has been consistently upward. The strongest national characters are most highly civilized and have the highest ideals of government. Terms differ, customs reflect the varying personalities but the ideals are vitally the same.

What are we to do with all such movements as socialism, communism and anarchy? These plans of development cannot be dismissed with a careless word. We cannot tell what the future is to be and we must each for himself try to fit all such plans into the whole. Do they fit into the development that has been? Anarchy is nothing new and there is nothing about it that is in common with the laws of national development. No nation ever adopted such a program. Such a thing would have been suicide. The world condemns anarchy and even a cursory glance through the past assures us that we may dismiss it from our minds save as a present menace. Communism seems to have proved itself a failure. In theory there is enough that is attractive in it to recommend it as a possible forward step. But it is impossible now to see any practical opportunity for it. The disadvantages are too many.

Of socialism, we can say little. Many of the noblest men and women of today are championing it as the solution of the present problems. It is the question which we must all face soon. It were well could we prepare ourselves, every one of us, to intelligently face the claims of its supporters. None of the nations of today has finished its development. The great problems which socialism is trying to solve will not be removed from us. The nation must grapple with its own enemies. If there is any place in the development of the leading nations of the world today where we are likely to find the process in action it is here. This is not the question of individual rights; that has been fought out. What is the relation of the development of the national character to the social unity of the nation? The answer of the past is clear but the present is a puzzle and the future is obscure.

In the development of national character we also find a tendency toward altruism. This is the question of the relation of

the development of national character to other nations and the world. In answer the past has little to offer. Only of late has the problem been faced. Even in the relations of single beings, the word *altruism* is new. The idea is old but it has commonly been relegated to the realms of religion and therefore has been considered by many to be unreal. However though only of late has altruism come to be recognized as a factor in the world development, it has always been one of the laws. When John Fiske grasped the meaning of the lengthened period of infancy in its bearing on the development of man, and gave that idea to the world, it was welcomed as something new. It explained much that had been a puzzle before but it did not change the fact in the least. His realizing how much a prolonged infancy could do for man, did not prolong that infancy. He was but putting in form what had been a law in fact. So when men began to wake to the fact that they owed something to other men and when we began to see that no nation could live to itself, that did not create a new truth, it simply revealed a truth to which we had been blind. This spirit of altruism in its highest form cannot be found apart from religion but it was not entirely the religious spirit that led the Hebrew prophet to see all the nations brought under the rule of the great prince that was to come to redeem Israel. Most of those prophets had a picture of the Messiah, not as he afterwards came but as a great prince who should gather his people together and then should gather all the nations into that perfect kingdom where all should live in the light of his glory. It is hard to pick out instances in modern days because politics has entered in so largely wherever any nation has offered help to another. But though the French government offered its help to the struggling American colonies because of what they could gain by such a course, there was a feeling among the people of France that rose above such mercenary motives. The coming of Lafayette was but figurative of a people's sympathy. And though many laugh when we speak of the disinterestedness of our nation in the late war, still no one can deny that we rose far beyond the ordinary level of international altruism. The world is but beginning to see that beyond the problem of the individual, beyond that of society, comes that of a nation's relation to the other nations of the world. We have come to use the word civili-

zation to cover all lines of national progress. This is but an indication of the way in which the appreciation of the greatness of the field for development has grown. Civilization is the advance of the people of the world from savagry, not as nations but as people. And so we have used the word in order to make clear the distinction between the three great laws which govern the development of national character.

These laws are universal in their sway. They are not true simply because we find that this or that nation has followed that course. The nations have so developed because those were the laws. We have agreed that the development must ever be onward. No matter whether the course is uphill or downhill it is ever onward. No nation ever retraced its steps. The early part of the development is bound to be uphill; the danger of the latter part is that it will be downward. But even if the descent end in a steep precipice with death at the bottom, there is not a chance of stopping. Every nation of the past has found its course hilly; sometimes the downward slope has leveled up before it was too late; sometimes the end has come swiftly. It is the sad fact that the past gives us no illustration of a nation that has not gone to its death sooner or later. Like a man a nation is not immortal. It lives out its time—its life is long as the work is well done—and then gives place to the children. These great laws are fixed. Even though the life of the nation is short, these laws are inexorable. The child that dies has not come under some of the laws of human life and so the nation may not come up to all that these laws mean; but the laws hold for man and nation. They may not be called into play, but they cannot be broken.

These great laws are universal; the forces that are resident in the nations are not the same. It will be impossible to examine them all for they are innumerable. Everything that tends to develop the national character; that leads the nation to keep or to ignore the great laws would need to be noticed. We do not mean those factors that are inherent in the character itself, that make the English English, and the French French; but those which have made the twentieth century Frenchman and the twentieth century Englishman different from the Frenchman and the Englishman of a certain century in the past. In our first lecture we were occupied in proving among other things that there was

something in a national character which remained unchanged in the ages and therefore kept the individuality. We are now concerned with the factors which have caused the development of that character without breaking the continuity of identity. We are also leaving out those forces which by their intensity or the way they have come into the national life have made marked modifications—such we shall study later. The development has its marked epochs which must be studied by themselves. But even the most commonplace national existence is marked by regular growth under the laws we have studied. What forces are responsible for this?

We shall take this discussion up from only one point of view—that of the length of life. Some nations have lived but a moment; others have lived a long time without amounting to anything; others have lived a long life of power. Some of the nations of today show an assurance of security, a sense of stability while others are purposeless and are falling to pieces all over the world. Benjamin Kidd, in his *Social Evolution*, has made the proposition that a nation's length of life depends upon its goodness. As long as a nation had high moral ideals, so long it would live. This means life in its sense of activity. The preparation might be longer or shorter, the decay might be sudden or prolonged, but the real life-time of the nation is dependent upon the righteousness of its character. As Mr. Gladstone has shown it is likely that in intellectual and physical development the Greek nation in the days of Pericles was more advanced than is any nation of today. Yet the Greek nation fell. The Egyptians with their pyramids and their literature; the many nations who followed each other in Mesopotamia with all their development; where are they? They have passed away and nations of a different stock, who seem to have acquired higher moral qualities hold the field. Goodness has arrested the coming or a nation's death, has lengthened the period of national life. If the necessary goodness could be gained, why might not the end be put off indefinitely? History cannot answer such a question. The conditions have never been fulfilled. In the study of development the facts have been clear but the full significance has not been grasped till of late. This religious force has been more than something crowded into a nation's life as Christianity came to certain nations. It was a resident force through all ages in the very nature of society. We study religion as a transforming force when it is also a mighty developing force. We are not here concerned with it as a revelation but as a constant, necessary force in the developing of national character. The higher forms were only possible and were only given in the higher stages of development. But in the very totam worship of the savage we

find the germs of this force that has been most powerful in developing national character. As long as a nation lived up to its light, as long as its morality was pure as far as it went and was of a higher type than another rival could show all was well. Without real goodness the nation could not last and if another surpassed it, the loss of supremacy was soon followed by the loss of life.

The development of the national character is subject to the law which is universal in its sway, that for one that achieves success a multitude must fall by the wayside. It is next to impossible to study the rise of a great nation without feeling the puzzle of why there need be so much national death for one national life. It is Southey's picture of the battle of Blenheim on a large scale. Old Kaspar is watching his little granddaughter playing when her brother brings up a smooth, round ball he has found.

"Old Kasper took it from the boy,
Who stood expectant by;
And then the old man shook his head,
And with a natural sigh,
" 'Tis some poor fellow's skull," said he,
"Who fell in the great victory.

"I find them in the garden,
For there's many hereabout;
And often when I go to plough,
The ploughshare turns them out!
For many thousand men," said he,
"Were slain in that great victory."

"Great praise the Duke of Marlboro won,
And our good prince Eugene."
"Why, 'twas a very wicked thing!"
Said little Wilhelmine.
"Nay, nay, my little girl," quoth he,
"It was a famous victory."

We cannot explain the puzzle any more than he could but the facts are just as clear. A nation not only draws vitality from all that combined to give it birth but it must make its way upward over the broken bodies of many another nation, some of whom it must help to pull down. However the best must win and no blame can rest upon the nation that fills its place and meets the crises before which another falters. The road is ever onward, even to the precipice which marks the point when the national character has lost its goodness beyond recall.

We must now ask a question to which we have come natur-

ally but which will carry us back to some of our earlier conclusions. When a nation has lost its character, so to speak, has the future anything to offer? When a nation fails to respond to the calls that are made upon it, and is not perpetuated in influence in a new character to which it gives of its strength, is that the end? In the history of the world, nation after nation has gained world supremacy in various lines, political, religious, intellectual. At the height of power subtle vice has undermined the magnificent structure and by its insidious growth has laid it low. Is the degradation to be permanent? The modern Egyptian is a sad relic of former magnificence. Cyrus or Xerxes would despair of conquest with the Persians of to-day for an army. Homer and Demosthenes would weep sad tears over the men of modern Athens. The glory of the Spain that discovered the new world is vanished, taken from her because of her cruelty to that new world by that new world's suddenly awakened self-consciousness. All through the world lie scattered illustrations of degraded national character.

It is hard to find many illustrations of national recovery. The awakening of Japan suggests itself. However that is rather an illustration of our earlier study for it is not so much a resurrection as a birth. The best instance we have among the fallen powers of yesterday is the new Italy. The redemption of character is far from perfect yet, but think how strong that character is to-day compared with the Middle Ages. Who could have foreseen in the presence of the utter collapse of the Roman empire that a new nation could arise out of the ruins? Centuries passed. Whatever national existence there was had disappeared. When the Holy Roman Empire of later years went to pieces, the different parts seem with slight exceptions to have at once begun, each a development into a nation for itself. In the Roman empire there is little of this policy to be found. Perhaps it was because the different parts of the great empire were less changed during the years of imperial life than was true at the later date. The Roman empire simply broke up and life went on much as before in each part. No responsibility seems to have been recognized by the different parts. In Italy this was so for centuries. If there was a Roman nation anywhere it was in Italy. There we can find the nearest approach to a unity of spirits and life. But that was all brushed away. I quote the opening words of Bolton King's 'A History of Italian Unity.' "At the beginning of the nineteenth century there was little consciousness in Italy of any national existence. The memory indeed, of the days when Rome gave her laws to the western world had never been forgotten. The policy of the Guelfs was at bottom a half-understood struggle to free Italy

from foreign rule. But even when the eighteenth century saw the practical extinction of the Spanish domination, saw Austria confined to the north and Piedmont advancing in its slow, patient march, Italians were still content with the loose concourse of petty states that took the place of a nation." This lazy content was roughly broken by the events that followed the French revolution in such rapid succession. Napoleon encouraged national development in Italy but his time of power was not long enough to cement the various elements together. Long years elapsed before there was a place for an Italian king with anything like an Italian people behind him. The new character has come from the coalescing of old remnants and new elements. But this Italian character of the twentieth century is not the Roman character, and there was no distinct Italian character in the days of the Empire. The modern Italian character is hardly more like the Roman than is the Spanish or French. The Italian is a new character. The conclusion cannot be escaped that, when a nation collapses and loses its own self-respect and the good opinion of the other nations, redemption comes sometimes but it is in a new character, owing much to the fallen nature but of a distinct individuality from what went before. The deduction seems safe that, in the case of a nation that has gone to pieces a redemption is never possible except in a new character distinct from that of the earlier period.

In cases where the fall has been arrested we are still in line with the regular laws of development. The bottom of the downward slope shows a hill to climb and not a death-dealing precipice. By the difference in conditions and institutions the American character developed along different lines in the North and the South. The institution of slavery became so established that the Southern character became degraded. This is not a partisan view. Men like Lee and Jackson realized the danger to the character of the nation that lay in this line of development. It was a tendency that could not be allowed to continue without danger of absolute ruin. The war was for national existence. And by that war the danger was thrown off. And to-day we find the old character, revived in all its charm and beauty. A partial loss of character is different from the complete loss. That is the end of a nation, the other is but one of the many steps in the development.

All that we have seen leads us to the conclusion that there can be no destruction of the elements of national character. The development of a nation may last for ages and it may then fall to pieces but the atoms are indestructible. They will combine and recombine as long as men are left on earth to form tribes, nations, races.

"THE ANOMALY OF THE ITALIAN RENAISSANCE."*

P. P. BOYD, M. A.

Italian history of the Fifteenth Century is a remarkable record of enthusiasm for things of the mind. Literature was fairly the rage. The long-neglected wise men of Greece and Rome found now an abundant audience. Vast libraries were established, and the convents and castles far and wide were ransacked for their manuscript treasures. Many scribes were busy at the task of translating and multiplying the ancient writings. Universities sprang up in the cities, one in Rome having a faculty of almost a hundred lecturers. All classes of society were familiar with the thoughts of ancient sages; and it was a rare occasion that could not call forth from the Italian some classic allusion or quotation. Barbers and princes and priests, all alike, were saturated with the lore of the past. Youths would forsake their sport, business men their work, crowds would block the street corners, to listen to a poem or to a learned discussion. Great throngs would assemble before day break to hear lectures on the classics. Ambassadors and secretaries held their positions because of their scholarship. Despots, impervious to entreaty or threatening would respond to the appeal of an erudite oration. A pope—one of the worst of the whole Renaissance—once sat listening so intently to a scholarly exposition, that his attendant thought him asleep and shook him. Robbers who had stolen some horses, voluntarily returned them in response to a scholarly entreaty addressed to them in classic Latin. Popes and princes in more than one instance owed their elevation to their attainments as scholars. Despots were with few exceptions liberal patrons of the learned men. One prince is said to have had at his court at one time three hundred poets. And while the rough lord of the North was spending his leisure in riding and hunting, the Italian prince was sitting in his hall listening to poems and orations. Captains while on the march would busy their minds, not with the worries of the coming conflict, but with the intricacies of some literary or philosophical question. And, after the march or strife of the day was over, as they sat around the camp fires, fatigue and maybe defeat would be forgotten in the enjoyment of scholarly performances. Instances innumerable might be cited to show how universal was this enthusiasm for learning, and this respect for intellectual power.

This is only one bright phrase of Italian life. Were there time it would be profitable to note the wide-spread refinement of

*Paper read before the Historical Club of Park College.

taste and courtesy of manner that characterized the period. And it would be interesting to point out the importance of the age in the development of the modern science of government; in the study of natural science, in short, that side of the times whose importance and excellence is amply attested by the mere fact of having produced such men as Leonardo and Columbus. For such, however, a mere mention must suffice.

But that which stands out most prominently among all the diverse and brilliant features of the Renaissance is Italian art. It is that of which we think first whenever the nation and the time is mentioned; it is the pre-eminent product of Italian history. Other countries may have excelled in science or politics or literature; but not one in art. Walls of churches, chapels, burial grounds, palaces, and public buildings glowed with the paintings of masters. When we can find so much to enjoy and admire there today, think what must have been the situation in the latter days of the 15th Century, before the hands of barbarians—warriors and restorers—and the no less ruthless hand of time had wrought such havoc. When we can name such a list of masters, think how large a class of artists there must have been. Think, too, of Italian sculpture, which was still noble, although overshadowed by the excellence of painting. Consider again the third of the trio, architecture, and call to mind the many grand structures that adorn the Italian cities, from the Tower of Giotto to the St. Peter's at Rome. But there is no place here for the delightful task of describing Italian art, since there is demand now for our attention to conditions perhaps not so well known. Enough has been said, however, to point out that Italy was fairly saturated with love for learning and art, producing poets and painters and scientists and profound thinkers of the first rank. Except Greece, no nation has been so universally learned, and cultured. It is a bright and pleasing picture that is thus presented.

But there are two sides to a shield. It was an age of despotism. Although republican in name, the governments came to be simple, absolute tyrannies, ruled by despots who obtained their power through violence and intrigue, and who were obliged to continue their brutal and criminal methods as means of self defense from equally unscrupulous adventurers who sought their overthrow. The average prince of the Renaissance would stoop to anything in order to gain his point. If a rival stood in his way, like as not he would invite him to a banquet, and there poison him or stab him. If one of his friends or allies became bothersome, he, too, would be as effectually removed. If the ruler of another city were becoming too powerful, he would even invite the French or the Spanish into Italy and allow them to do

what they would, provided they destroyed the power of his neighbor. The notorious Borgias flourished; and what more effective description of the times can be given than the mention of that? You have read Shelley's "Francesco Cenci." The crimes of that monster by no means exceeded those of the Borgias. Cæsar Borgia, who was considered by Macchiavelli to be a model prince, was fairly fiendish, killing his own brother, burning old people to death over slow fires, shooting down prisoners with his bow for no other reason than to display his marksmanship. Examples of inhuman cruelty, vice, dishonor, in short of all the crimes, on the part of princes, might be multiplied without limit, showing the condition that with incredible universality characterized the Italian states. Action seemed everywhere prompted by self interest, and all means were used to gain the end. Through all Italy government rested on force, and society was in a perpetual turmoil. Battles in the streets were common occurrences. Cities were without police protection; every man was his own protector and his own avenger. The pettiest insult was cause enough to drive a dagger to the heart, and it made slight difference to the Italian whether the knife cut its way through the breast or through the back.

In the field of literature there was wide spread corruption. Many of the most popular books of the times were little other than descriptions of sensuous and gluttonous debaucheries. There seemed to be neither any sense of shame in the writers nor any scruples of modesty on the part of the readers. The literary quarrels that were so common—wherein scholars would write volume after volume, attacking their rivals and defending themselves—abounded in the vilest of obscenities. Even the greatest books sometimes expressed sentiments and advocated principles that have called down upon their authors the wrath of succeeding generations. Thus Niccolo Macchiavelli, the great historian, was considered to have out-deviled the very devil himself; and so instead of calling Niccolo devilish, people dubbed the devil "Old Nick.*" The scholars themselves were with wonderfully few exceptions, immoral and unprincipled. When it is said that Poliziano, the foremost man of learning and culture of his day, was considered unfit to teach the children of Lorenzo di Medici, the prevailing immorality may well be imagined. And the further lack of principle among scholars is indicated by the presence of so much of fawning and flattery in their writings. The foulest of despots were lauded as gods; and the most common subject was the greatness and goodness of the

* Macaulay, however, in his essay on Macchiavelli, adds that this derivation of the term "Old Nick," which is given in *Hudibras*, is open to doubt.

princes. Writers showed themselves ready to do or to say anything for princely favor.

But you will suspect that the climax, or rather the "nadir of the abyss," was reached in the case of the Catholic Church. It was the Renaissance of the mind, but not of the heart. The church was still the unprogressive church of the middle ages, save as she was forced to relinquish, somewhat, her superstition and dogma under the searching gaze of the wide awake and fearless Italian public. She was still the corrupt and unspiritual church of the earlier times, only now worse, because of her adoption of the methods of the princes, and because of her contact with the paganizing influences of classic study. One pope once remarked that he would Christianize paganism; in reality the church paganized Christianity. All the vices of the age, at one time or another, seemed to find a home and a rich culture in the Vatican and in the palaces of the cardinals. Enemies were poisoned and hung without the least apparent compunction of conscience. The bull of excommunication was used in behalf of temporal advancement. The liberty and integrity of Italian cities were sacrificed to the strengthening of papal power. Nepotism was openly practiced. The children of the popes, whether called nephews or freely acknowledged as sons or daughters, occupied the chief care of their fathers, who for their establishment and advancement would murder, burn, destroy Italian unity, and betray the fatherland to foreign foes. And what would they not do to obtain money? Patients were robbed as they lay in the hospitals. Rich men were accused of being Jews or heretics, and then allowed to ransom themselves. Indulgences for every known crime were on sale. The right of sanctuary in the houses of prominent prelates could be obtained for money. Offices were sold at public auction, and St. Peter's successor himself was more than once the highest bidder or the most successful briber. If there were no offices available for sale when money was urgently needed, new ones would be created. Twelve new cardinalships were instituted and sold at one time. Or if that method were not advisable perhaps some rich and powerful cardinal would suddenly fall sick and die, and before he would be fairly cold his office would be sold to another, and his valuables would be on the road to the Vatican. In correspondence with all this crime, the private lives of popes and prelates were disgracefully lewd and brutish. The sacred halls of the Vatican in more than one pontificate rang with the jests of indecent plays and with the orgies of libertines. Gluttony was so common as to make it possible for history to relate that Pope Paul II died of apoplexy after having devoured two huge water-melons; and that Cardinal Ippolito di Medici committed unintentional suicide by gormandizing.

ing on cray-fish! Piety virtually disappeared. One pope did not even know how to conduct common mass. One cardinal advised a friend to "avoid the epistles of Paul lest his barbarous style lead to depravity of taste." And such an influence did it all have upon public morals, that in Rome in the 90's virtue was scarcely known, murder and robbery were so common as to excite no remark. In short as Lorenzo di Medici said, here was "the sink of all the vices."

Thus it was that crime and vice ran unrestrained over Italy. France and Spain to be sure were also corrupt, but history tells us that Italy was the most deeply sunk in infamy of all Europe, even as in art she far excelled. We see here, then, an astonishing condition of extremes; and it adds to the perplexity of the situation to find that these extremes are not merely synchronous but that they everywhere coexist in the same individuals. As one of the many possible instances note Lorenzo di Medici, the 'Magnificent,' who, while leader of Florence at her most brilliant period, protector and active member of the "Platonic Academy," patron of art, and most liberal in his benefactions to the people, was at the same time one of the most cruel and unrelenting of tyrants, shameless in debauchery, conscienceless in his stealthy destruction of Florentine morality and liberty. As another instance, Perugino, the last and greatest of the pietistic school of painting, not only worked in the midst of Umbrian lawlessness, but was himself rude and violent. Although a painter of most pious-looking Madonnas, he was an avowed infidel, refusing on his death-bed to recant, and saying that he wished to "see how a lost soul would fare in the future world." So likewise in the scholars and the churchmen were there the individual incongruities. To recapitulate, now, the Italian Renaissance presents to the student two sides, radically different, seemingly irreconcilable, incongruous. It was a time remarkable in its enthusiasm for classic learning, for scientific investigation, for culture and refinement of manner, for the transcendent brilliancy of art; yet the same time, the same country, very often the same individuals were equally as remarkable for lack of principle, atheism, barbaric cruelty, licentiousness.

Is not this one of the great anomalies of history? Can pure thoughts and noble impulses abide in the heart with brutality and obscenity? Is the artist independent of the man? Could the beautiful and fragrant flower have grown to maturity in a dank and sunless cellar? Can an atmosphere reeking with filth and decay be the environment of vigorous health? Have we not agreed that the art of a nation is the product of its common life, the record of its common ideas? How then shall we bring this puzzling situation to harmonize with our commonly accepted

theories? How was it possible, we shall ask, for art to be so noble when life was so ignoble? We are not content to compare this period of history with the age of Pericles in Greece, or with the Augustan age in Rome, and dismiss the question with the observation that "great periods of art have always been periods of vice and crime.*" Nor are we ready to conclude that as a general rule, "purity of morals, freedom of institutions, and sincerity of faith have nothing to do with excellence in art.†" To properly answer the question thus proposed would require more space than this occasion permits, for there are considerations perhaps vital to a proper understanding of the situation that cannot be so briefly presented. But we shall throw light upon the question by pointing out, first, some of the forces that went to make art so great; and second, some of the peculiar traits of Italian character, in the light of which his acts are to be estimated.

Every nation possesses certain fundamental traits of character whose origin and development baffle the student's power of explanation. These traits defy external influence, run like a continuous thread through national history, are a factor in the molding of institutions, leave their stamp on art and literature, direct, in a measure, national destiny. Such an intrinsic quality, so deeply rooted in the essential character, was the artistry of the Italian. Through and through he was an artist. He had the personal idiosyncracies and the egotism—shall we put it more strongly?—that have characterized the bulk of the profession from the days of Parrhasius to those of Whistler. His standards of action were artistic rather than moral. Even his crimes were viewed from such a standpoint. When the son of Alexander VI was foully murdered and his body thrown into the Tiber, the common verdict was not that it was a great crime; but that it was the stroke of a master hand. The Italian feasts and revelries were the most artistic of debaucheries. War and the tournaments were far from being the fierce and serious conflicts of Northern lands; but they were full of picturesque situations whose resultant casualties were few in number. He showed his artistic bent in his literature, in that perfection of form was a more important consideration than subject matter. Just as the painter considered no subject so common, or so plain, but that he could reveal in it hidden beauties, and idealize it into a work of art, so the writer of the Renaissance thought no subject too obscene, no exaggeration too patent, but that its treatment in the perfect diction of the classics would transform it into worthiness. What was said was secondary to the manner of saying.

* Contemporary Review, October, 1900: "Ruskin the Servant of Art."

† Kugler's *Italian School of Painting*: Layard. Page 393.

The same attention to form is seen in the great political writers, Guiccardini and Macchiavelli, who deemed the important thing to be the devising of the most perfect machinery of government, leaving as a minor consideration the history and peculiar character of the people for whom the government was intended. Make the mold; then run the people into it, as an artist his metal. Such are some of the things to show how thoroughly artistic was the Italian character.

As a natural result of this, artists were the most favored class of Italian society. Despots and popes alike patronized them, as was said, and overlooked in them, words and acts that would have sent others perhaps to their death. Such was the situation from the early days of Giotto, who once drew for the king of Naples a picture of an ass to represent the Neopolitan subjects. You are familiar, from Browning's poem, with the character of Filippo Lippi; and you probably know how uniformly he obtained pardon for his many escapades, even for that of eloping with a nun. Raphael, while painting in the Vatican, was accused of being lax in his prayers, and a pagan. "Well," replied the pope, "he is an artistic Christian." Michael Angelo many times offended popes and princes, and was forgiven. When he was painting the "Last Judgment," objection was raised to the nudity of the figures. Being angered at such criticisms from the pope's Master of Ceremonies, Michael Angelo pictured him as Minos in Hell. When the Master of Ceremonies complained to the pope about that insult, the pope exclaimed, "Alas, if he had put you in Purgatory, I could have gotten you out, but as you are in Hell I can do nothing for you!" At another time, when the pope himself found fault with the picture, Michael Angelo said, "Tell his Holiness to trouble himself less about the amendment of pictures, and more about the reformation of men." Many such stories might be told to illustrate the extraordinary freedom enjoyed by artists. The favors shown the writers and scholars have been mentioned but that accorded this other profession was far greater. The very abundance of flattery, the numerous instances of apotheoses of notorious villains, in literature, indicate the dependence of writers upon the good will of their patrons. The church too was ever on the alert to detect an enemy among the writers, and quick to discern the most trivial heresy in a book; but never was there an inquisition of art. Under such conditions, artists might be expected to outstrip their brothers of the pen, the freedom granted them tending to ennoble their own characters, and to make their work more generally the sincere expression of their own unbiased thought.

This state of affairs inevitably attracted into the profession many strong men, who would naturally have done their

work in other fields, had the same opportunities been offered. A Michael Angelo, or a Leonardo would have been great in whatever work they had set themselves to perform. But the genius of an age, seeking expression, follows, like electricity, the lines of least resistance. Thus it came about that Italy's great men turned to art for employment; thus it was that art was enriched through others' impoverishment. But not only did the profession of artists contain a great share of the brightest men of the times; it also contained fewer corrupt and immoral. That must already have been evident from the former descriptions, and it is further indicated, for the latter years of the 15th Century, by the fact that so many artists were profoundly in sympathy with the reform-efforts of Savonarola. The spectacle of vice that has been presented applies largely to what might be called the upper classes of Italy. As is usually true, the common people, those especially of the rural districts, were not so thoroughly degraded—and from these came the majority of artists. For these reasons let us look to the profession of artists for the very cream of the manhood and genius of the age. Because then, to summarize, of the innate artistic ability of the Italians, because of the freedom and favor enjoyed by artists, because here were to be found the greatest minds and purest souls of the time, it was natural that Italian art should outstrip other professions, and it was possible for it to rise above its unfavorable surroundings.

A further study of the Italian character will throw added light upon the situation. First of all we must not forget the extreme individualism that characterized the Renaissance. There was non-unity and non-conformity everywhere. There was no real national life, no national school of art. Likewise, in the individual there was diversity and independence. Leonardo, who could do almost anything, is a type of the many-sided Italian characters; Michael Angelo with his originality and willfulness represents the independent spirit of the times. There was a contempt for authority, especially that of a despised and discredited church; there was a diversity of standards, each man being a law to himself; there was, so to speak, a universal Emersonian exclamation, "Let us have done with consistency, 'tis the prate of fools!"

Next, there was what for lack of a better name may be called an innate naivete, that showed itself in the Italian character through centuries of his history. The story is told that the citizens of a town were once met together to decide how they should reward a fellow townsman who had rendered them a great service. All suggestions were rejected as being inadequate, until finally it occurred to them to put the man to death, and then worship him as their patron saint. A writer once made

such a statement as this: "This biography has been completed by my son, inasmuch as death has overtaken me." The Pisans, wishing to express to Benozzo Gozzoli their appreciation of his work, made him a present of a sarcophagus. This naivete of the Italians is further shown in the ridiculous medley which they made of Christianity and paganism. Even popes consulted their soothsayers before inaugurating religious ceremonies. The portals of St. Peter's were covered with scenes from the myths of ancient Greece. God was called Jupiter, Christ Heros, the nuns vestals, the Holy Spirit Heavenly Zephyr. Christ was represented as destroyed by Harpies, and in one work the patriarchs are made to shout for joy at having escaped from "Tartarus and Acheron and the hideous baying of the triple-throated hound." Many such examples of the absurd mixing of Christianity and paganism could be given. The same side of the Italian character is illustrated in the exaggerated opinions that the Italians entertained of themselves and their times. The fact that some of the wickedest men of the times were so inordinately praised, may find here also somewhat of an explanation. One writer referring to Alexander VI, exclaims, "That God!" Writers were unabashed in singing their own praises, and in assigning to themselves prominent places in the company of the world's immortals. Poets, who were at best only mediocre, were publicly crowned with wreaths and hailed as equals or even superiors of Homer and Virgil. Exaggeration was carried to absurdity, and good judgment and a sense of the ridiculous were conspicuously lacking.

Another consideration of value is the fact that the Italians had no high ethical standards constantly set before them. The very absence of an upright and respected church, to preach morality and stigmatize indecency, produced a deterioration of public opinion and of private conscience. In order to appreciate the situation rightly, think how largely our own public and private morality is the direct or indirect influence of Christian institutions. Think what would be the condition were there no organizations holding before us the noblest ideals, or what would follow shortly if all such agencies were to fall into disrepute, so as to no longer inspire respect. That was the condition in Italy, where, as a result, healthy public opinion and individual conscience were alike inactive.

Now the point to be made from what has been said is this. The individualistic turn of the Italian character tended to make them indifferent to consideration of consistency and to questions of morality; their innate naivete, their lack of judgment and of a sense of the "fitness of things" made them incapable of distinguishing so clearly as do we between right and wrong; and the absence of high ethical standards rendered them further un-

conscious of the real baseness of their action. That they did not regard their crimes and debaucheries in the same light as do we, is well illustrated in the autobiography of Cellini, who has been called a typical character of the Renaissance. In this book Cellini gives detailed accounts of his many murders and other disgraceful doings, but not one hint is there of remorse or shame. To the contrary he seems to be very proud of his record, and even gives thanks to God for having made him so successful in his undertakings.

In the light of such considerations we are justified in concluding that the Italian of the Renaissance was not so depraved in character as his acts would seem to indicate. He was to a certain extent innocent in his criminality. In our system of punishment, the same violation of law may in different instances merit diverse penalties. The taking of a human life may be murder of different degrees, or murder not at all. Not the act alone, but the thought and motive as well must always be taken into account. A man's character is not always indexed by his action. A John Fiske could drink his beer, and in so doing, violate no scruples of conscience, nor lose any of his self-respect; while another, doing the same thing, would perhaps be guilty of breaking his promises, conscious of the disapproval of those whose friendship is dearest, and traitor to the promptings of his own best self. Who would presume to classify mankind, morally, on the basis of beer-drinking? And who would presume to so classify a nation on the single basis of action, without a careful weighing of the peculiar character of the people and the times? Such an error would be practically fatal to any proper understanding of the Italian Renaissance. For the indifference and the unconsciousness of the Italian as to the serious inconsistencies in his life, and as to the actual criminality of his conduct, made it possible for him to remain a much purer and nobler man, for all of it, than would be the case at the present day.

The question was asked, How could art have been so noble, when life was so ignoble? The question is still only partially answered. But it has been shown first, that the conditions were so favorable to art that it was able to flourish, not independent of its vicious environment, but in spite of it; and second, that the Italian was probably not so depraved in mind and soul as would at first appear. The situation must remain one of the most striking and puzzling in history, but by such considerations it is relieved, in part at least, of its anomalous aspect.

HOW PLANTS GROW.*

MERLIN C. FINDLAY, M. A.

To have long and somewhat abstruse definitions is customary in scientific papers. Sometimes ideas are thus transferred from mind to mind. Sometimes only a shock is involved. With some hesitation I select this text: Plants come from a bit of hereditary protoplasm under the action of environment applied through stimuli. This definition is on the Herbert Spencer order and will bear repeating—Plants come from a bit of hereditary protoplasm under the action of environment applied through stimuli.

Hereditary protoplasm simply means that the first or basal substance of a grown plant or animal is inherited, that is to say, it is somewhat like that of the father and grandfather plant or animal. The relationship may extend back to the grandfather or great grandfather, but not any further necessarily. When we plant an apple seed there is no warrant that a plant like the first created apple will grow, else every apple would be a small, warty, wild crab, which is the first apple science knows. On the contrary an improvement of stock is hoped for with every new generation of fruit. Men spend thousands of dollars in raising new varieties, because they do not believe in a fixed and everlasting heredity.

From a scientific point of view it is not at all clear whether the protoplasm now existing in plants (and animals as well) is the same as that first created, or what amounts to the same thing, is to remain the same. Change and decay as well as reproduction are busy ever. Surroundings are different for each generation. Varieties, some permanent some transient, spring up constantly so that it is by no means certain that any plant of today starts growth with protoplasm the same or even like its first progenitor. Prof. Pfeffer of Leipzig says in this connection: "It is possible that a descendant may not contain a single one of the same atoms that once formed part of a direct ancestor." New parts are being constantly added or old ones dropped. This is hard doctrine for Puritan and Cavalier stock. Who from the sacred soil of old Virginia or from the shadow of Plymouth Rock can bear it? Still as far as facts warrant or actual observation goes, protoplasm is hereditary in any close sense but for a few generations. After going back in racial history or in earth history comparatively a short distance similarities to present forms

*Paper read before the Historical Club of Park College.

grow fainter and fainter and may they not cease. We cannot state dogmatically whether plant stuff came from another plant, some animal, or from a nebula. Hereditary protopalasm then is a relative term related to the present. Lest you forget let me repeat—Plants grow from a bit of hereditary protoplasm under the action of environment applied through stimuli.

When a child is gotten in a foundling home for adoption the prospective parents ask about the father and mother of him whom they seek to study, develop and train. They also inquire of his surroundings, what about his former home? Did he come from the slums and alleys or from a clean though poor family? Equally anxious is the lover of flowers to know how the plants have been brought up. To what influences have they been subject. Science furnishes a partial answer, but it is only partial. Geology, Paleontology and Astronomy grant some glimpses of past life but they are glimpses simply. In the hot, nebulous state of the earth it is certain no flora of the present day existed. Fossils show an increasing variety of life beginning with the Devonian, the Age of Fishes. Of course the immense size and number of ferns, conifers and palms argues a warm, moist, gaseous atmosphere in the cold period. In the Quaternary, the age of the mastodon, there was a great catastrophe, an exceedingly heavy frost, when the ice sheet like a death cap came south over the face of the earth reducing all northern vegetation to a minimum. These are facts and great facts, yet after all the most we know about the former environment of plants is by inference or general reasoning. The details have never been worked out, save for a few plants.

General reasonings on the effect of environment are very deceiving even in this present age. The mass of mankind associate the Yukon district with reindeer and polar bears, mosses and lichens. The ground thaws out there to a depth of eighteen inches only in midsummer and who would expect to have a garden! Yet I have seen a bona fide photograph showing a fine selection of potatoes, cabbages, cucumbers grown in the latitude of Skagway, Alaska. How much more the liability to insufficient and inaccurate data and therefore erroneous conclusions, when the work is in the dim and misty past! The ancient environment as well as the heredity of any particular form is wrapt in mystery to a large degree.

Now it is not to be inferred that the law of transmission has not been in operation in the past or that the conditions in every age have not affected the character of growth. On the contrary if man had lived in the Carboniferous era he would have seen the cones of the Sigillarids, which are the evergreens of that age, growing into Sigillarids and the trees in the lowlands would

grow faster than those on the highlands as they do now. The point denied is that any bit of the protoplasm of the hemlock or the pine of today is the same as that which was in any Sigillarid of the Coal period.

The reaction or influence of the climate, or light, or heat, and of other agents has always been felt by life. Protoplasm from its creation appears to have been more or less sensitive and environment has exerted great power through stimuli. A stimulus is a queer thing. Stimulating is often regarded as the giving of power or the imparting of energy as if it were adding to the sum total of another's strength or giving him a lift. Energy is not so transmitted. A stimulus is a far different thing. It is a starter not a performer. Apply a pin to a boy's anatomy and he may jump two feet high. Now the pressure on the pin—the impact of the philosopher—was not one half ounce—but two hundred foot pounds of work resulted. The pin started the machinery and the boy did the rest. A schoolmistress is very properly spoken of as a stimulatress. The result of stimulation is not measured by the impetus given. A president's finger started all the machinery of the Pan-American.

A morning glory tendril grows straight out until six or eight inches long then swings about for something to climb on. If it comes in contact with a branch or pole of suitable size and quality there is stimulation, coiling begins, and the object is tightly gripped. If on the contrary the pole be unstable or if it is too smooth, as is a glass rod, coiling will not begin. Objects too sleek or too small do not produce action. Again if the proper time of day has not arrived when the tendril touches the pole you will observe no motion. In their response to outside influences plants seems to be more than human.

Speaking of stimuli, the earth exerts a powerful influence on the direction of growth of seedlings. No matter which side up the gardener plants corn the root grows down and the stem up. That the earth, not moisture or anyother agent exerts this force is proven by whirling a similar seedling in a vertical plane, using a klinostat. The root of a plant so whirled will grow in any direction or rather in no particular direction. It is as often wrong side up as right side up, so the attraction of the earth is neutralized. Ordinarily roots grow downward. If a small plant is suspended horizontally as when pinned to the front of this desk, the root will turn earthward in half an hour.

This curious stimulation may occur. If a seedling be pinned up horizontally for two minutes no bending is manifest although the unsupported root has been exposed to gravity. Before the downward turn begins put this root in a rigid plaster cast, leave it for three or four days, take it out and pin it up ver-

tically. The root appears straight and healthy. In a few minutes however the earth curve will appear as a right or left bend. The tendency or stimulus is retained all these hours spent in the jacket awaiting an opportunity for expression. As soon as set free the geotropic force manifests itself undiminished. If the protoplasm of a common squash or corn seedling can so successfully execute an impulse after holding it so long, may not the brain cells of a child who seems dull be receiving impressions which shall break forth in action in a later day? There is much comfort in this doctrine for both teachers and pupils. We have wandered far but do not forget the text—Plants grow from a bit of hereditary protoplasm under the action of environment applied through stimuli.

Turning from this philosophical and somewhat abstruse generalization, growth may be defined as a permanent change in size due to life activity. This is a short statement but needs qualifying, hear it again—a permanent change in size due to life activity. Change in size not necessarily change in length, for roots of seedlings rarely grow longer while putting out laterals, but the absorptive surface of the root system is rapidly increasing. Growth in size does not mean in volume necessarily. The freshwater plant *volvox* is little, if any, larger old or young, but the maturer plants are more compact. Neither is an increase in weight a criterion of growth in all cases. Seedlings kept in the dark frequently lose dry weight, but they have grown because they have produced new organs. The word permanent of this definition must be stretched to cover the mushroom which rises in a day and disappears from sight in a fortnight. To make a long story short, growth may be shown by a change in size, or weight, or surface, or by an increase in the number of parts. All these factors may be present in a given case; any one or all but one may be absent and still the plant grows. Ordinarily then growth is a permanent change in size due to life activity.

Plant growth is chiefly cell growth, if it were not so most plants must die. Just recall that in point of numbers the majority of plants are of one cell. Think of the countless bacteria, the millions of the algae and all the lower forms which are unicellular or worse, having no cell at all. The work plant as we use it without qualification covers all these. Again consider that all the higher plants are but cell complexes, and when you rule out the social features due to aggregation plant growth is cell growth and all the general principles before given apply equally to cells and plants.

Now in order to make clear the exact structures and specific functions of the plant cell, let me recall to your mind a physical principle, osmosis, and its relation to the simpler plants. If

two liquids of different densities be separated by a porous partition an interchange of liquids will occur. The current from the less dense to the more dense liquid will be stronger hence the thicker liquid will increase in volume. This interchange is called osmosis. Between cells the flow is toward the cell richer in molecules. Where no cells interchange is between the vacuoles and the denser surrounding protoplasm. With or without cells the process is osmosis.

Exactly how the increase in size is effected in plasmodia of the slime mold or within a cell is not known. We do not know that cells form other cells by the division or fission of their own protoplasm so it is probable that growth within the cell occurs the same way. Accordingly Prof. Nageli of Munich supposes growth within the cell to be due to the division of groups of molecules, which he calls Micellae. These Micellae or groups usually act together like the radicals in chemical science. Sometimes they may act alone as do molecules. Micellae divide to form cells as cells do to form tissues. To be sure these particles called Micellae are figments of the imagination, i. e. were never seen and are infinitely smaller than the cell, but they are very useful in explaining how cells grow.

When dry seeds are thrown into water how can they swell so quickly? They have a hard cell wall generally conceded to be a secretion related to the inner protoplasm as the shell is related to the snail. Nageli answers that this wall is composed of Micellae, which can spread apart and take water into the interstices and that if the seeds dry out again the Micellae approach one another closing up the spaces. So he accounts for the sudden swelling of pond scums after a summer shower when they swell up and grow green as if by magic. This change in size is temporary.

As to the permanent increase in the size of the cell wall due to growth there is a difference of opinion. Nageli holds that new Micellae grow between the old, as sod creeps in between the planks in the sidewalks, and so the temporary expansion due to the separation of the old Micellae becomes a permanent condition. On the other hand Prof. Strasburger of the University of Bonn while admitting the probable existence of Micellae believes they are superadded one above another radially, the new ones being smaller than the old. Just as if books were Micellae and you should stack one octavo, one 12mo, and one 16mo book, and then enclose a space with such piles placed side by side thus forming a cell wall. These two views are called intussusception and apposition respectfully. Nageli held the former and Strasburger the latter both showing great tenacity. Dr. True of Washington

suggests that they are both right, that cell walls grow in surface by the intermicellar theory, but in thickness by apposition.

As for the contents of the cell all agree that growth takes place by intussusception or in internal addition, a process where every particle divides into two or more particles and so the entire mass increases. This term intussusception is common in Biology in contrast with accretion or crystal growth. It originated with Nageli and presupposes the existence of Micellae between and out of which new Micellae are to grow. Finally the present state of knowledge indicates intussusception as the method of growth in the cell wall area, while the thickness of the cell wall comes by apposition.

Passing from the structural to the physiological side of cell growth two classes of problems arise, first those which concern the life of the unit as absorption and excretion, second those arising from the union of many cells as transpiration in its most distinct phases, and conduction as seen in the rise of sap in stems. In unicellular plants absorption includes respiration. Plants like animals must take in food, and throw off waste matter and breathe whether they are alone or united with others. Conduction or the passing on of products necessarily requires a plant of two cells at least, so this process is ruled out of our discussion which is of growth of simple cells. Let us briefly discuss absorption and secretion.

By absorption vegetables eat and drink and breathe. By this same power the salts of the soil pass into the roots and the carbon dioxide and oxygen are drawn into the leaves. Absorption is the chief function of a cell and therefore the most important work of the entire plant, and absorption is primarily osmosis. Plant food passes into the root cell only through the small pores in the wall, nothing large can enter. Why must all plant food be soluble? Because it must enter by osmosis. The particles must be small and in a fluid condition, for only liquids and gases exert sufficient kinetic pressure to penetrate a membrane osmotically.

Another proof that absorption is largely osmosis is the fact that plants have so little control over the material which they admit or reject. Seedling roots will take up solutions of harmless cochineal or of poisonous copper sulphate with equal readiness. If you plant seeds in Sphagnum moss in one side of a glass jar and put a sponge in the other side the young root will grow toward the sponge and absorb the contents no matter whether it be wet with food or poison. Neither whole plants nor cells have the power of choice.

But you ask how does it happen that crops so different as wheat and the sugar beet will grow side by side on the same soil?

How can one take up sugar and the other phosphorus. They do select their food but not by absorption. The choice of foods appears to be made at the outside of the roots, but it is really done within, for only those things which can be stored away can be absorbed. All the surface cells would soon be saturated with any substance if their density was not reduced by storage. Storage thins the sap as crystallization reduces a mother liquid and so further solution is possible. When sugar is stored in the seeds of a plant, more sugar making material can be absorbed by the roots. However sugar is stored generally as starch, which is relatively a very compact substance, and so the capacity of the plant is further increased. If the matter stored in a potato as starch were stored as sugar, potatoes would be as big as watermelons. That it is not economical to store sugar witness the size of a sugar beet. The osmotic capacity of any plant for any substance is limited by the rapidity with which such substance is used or put away. If the system demands little, little of a given substance is taken up. What is known as selective absorption is more nearly selective storage capacity, or selective appropriation. The avidity depends on the needs of the organism. So cell feeding is chiefly osmosis, whether in the pond scum or the forest tree. On this principle are absorbed the crude sap and the oxygen, which by the sunlight are made into sugars and largely by the same agency the sugars and the oils formed are carried away for use or storage.

Of course vegetables drink by osmosis. In dry weather the sap in the cells is evaporated and condensed and when the rain comes how eagerly it is taken up. How beautifully the common chick weed absorbs the lightest shower! A few drops fall on the fleshy stem, stop a moment and then slip down till they strike the topmost joint. There the hairs around the joint hold them, quickly take a drink. When filled these hairs stiffen and the drops slide through to the next joint, where others receive them with open arms, accept their gift and pass them gracefully to their friends below. Thus the whole structure is successfully and economically watered.

Mr. Wilson has shown that excretion which in most minds is the antipode of absorption, proceeds on this same osmotic principle. He washed the sugar from the honey sacs of a large number of plants and found that often no more sugar would come out, although the plants were healthy. If, however, a drop of honey be put back on the old spot, the sugar would go on forming. Wilson thinks the original drop was forced out by a vital impulse and as it dried and condensed by evaporation osmosis began, the current setting out toward the liquid thicker and richer in mole-

cules. It is not improbable that plant excretions, vital to growth are drawn out by some external medium denser than their cell sap.

Of course it will not be inferred that osmosis explains all cell growth, nor all of absorption secretion and excretion. There is a living, sensitive element involved. The honey sac must exude its first drop, the meshes of the cell must open before the current can set in or out. Most cells start and stop this mechanical operation. They exert genetic and inhibiting functions. The physiological is before the physical process. Still osmosis is a great if not the greatest principle involved in cell nutrition and growth.

By this discussion I have tried to throw a little candle light on the philosophical and Botanical definitions of growth; to give the theories of cell structure of the two most prominent Botanists, Strasburgher and Nageli; and to show the physical principle, osmosis, which underlies the greatest number of plant functions.



EDUCATIONAL NOTES.

The directors of the Louisiana Purchase Exposition are determined to make the education exhibits of the world as complete as possible. Mr. H. J. Rogers, chief of educational department says: "At Chicago, England and France had no educational exhibits, and at Paris, German schools had no exhibits. All three of these countries will have extensive displays of their work at St. Louis. Every department of educational work will be represented. The exhibits from all countries will be so complete that it will be possible to follow the school work of the children of each country from the time they enter the lower grades until they have finished university courses. Public schools and private schools will send exhibits. For the first time in the history of education it will be possible to make a complete comparative study of the educational systems of all countries."

Mrs. C. P. Huntington has given \$250,000 to be applied in the erection, equipment and endowment of the Harvard Medical School. This gift completes the \$4,950,000 necessary for this purpose and makes available J. Pierpont Morgan's promised gift of three buildings to cost about \$1,000,000, and J. D. Rockefeller's conditional gift of \$1,000,000.

Prof. F. J. Woodbridge, head of the department of philosophy in the University of Minnesota, has been elected to the chair of philosophy at Columbia, made vacant by the election of Dr. Nicholas Murray Butler to the presidency.

Dr. Samuel W. Williston, professor of Geology and Anatomy at the Kansas University has accepted the position of head of the department of Paleontology at the University of Chicago and director of the same department in the Field Museum. Dr. Williston is one of the most versatile scientific men in the country. He is an authority in six subjects and author of one hundred and fifty scientific works on Entomology, Anatomy, Zoology, Geology, Paleontology, and Sanitation.

Five positions in the faculty of the Missouri State University have just been filled. Miss Caroline P. Stewart has received the appointment as an instructor in German. Miss Stewart is the only American woman who has ever received the degree of Ph. D. from the University of Berlin. Dr. B. M. Dugger, who is now connected with the United States Department of Agriculture in the bureau of plant industry, has been elected professor of

Botany. A. B. Cable, a graduate of Johns Hopkins University, has been chosen as instructor in Mathematics. Homan Schlundt has been elected an instructor in Chemistry and Dr. Walter M. Miller professor of Bacteriology and Pathology.

In his farewell address to the students of Oregon University Dr. Frank Strong, the chancellor-elect of Kansas State University said: "In the Middle West is where I made my start, and that is one reason why I wish to return there; second, Kansas is a tremendous state, and thirdly, my new position is chancellor of the State University; in this I am a member of the Board of Regents and at the head of the University with power to choose my faculty and am a member of the State Board of Education. The main reason is that the idea of a State University there is entirely different from that in Oregon. Their ideas are modern, the ideas prevalent throughout the New England state are inculcated in Kansas and it is not so in Oregon."

We assure Dr. Strong that the Middle West is trying to keep abreast of the times educationally as well as commercially and we bid him a hearty welcome to his work with us in this great section of country.

The trustees have elected Dr. J. J. Pritchett of Nashville, Tenn., President of Central College at Fayette, Mo., to succeed Dr. C. B. Craighead, resigned. Dr. Pritchett has accepted the position.

The contract for the rebuilding of Denbeigh Hall, the Bryn Mawr College dormitory, destroyed by fire recently, has been awarded to Wm. R. Daugherty of Philadelphia, and work began May 2. The building was originally so beautiful and so satisfactory that only a few changes are to be made. The most important of these is the changing one of the main stairways so that the main corridors may be lighted from a great bay window. At a heavy additional expense brick fire walls will be run up from cellar to roof, and automatically closing fire doors put in. Minor details regarding protection from fire are being attended to and altogether every precaution is being taken so that such a disaster as the recent one may not be repeated. The insurance does not cover the extra expense for which the trustees have voted a special fund. The drain on the college resources will be very heavy, but no expense will be spared to make the reconstructed Denbeigh as convenient as possible. The Hall will be ready for students on the opening of college, September 30.

NOTABLE MAGAZINE ARTICLES.

THE NORTH AMERICAN REVIEW.

Dr. W. R. Harper, of the University of Chicago, contributes an interesting article on "Trend of University and College Education in the United States," to the April number of the *North American Review*. His views in regard to the small college are definite and startling. "The small college, the college of the denomination, is certain to continue in the future, but it will sooner or later yield to the pressure of competition on every side and in every line, to the demands of economy, made more rigorous by the diminishing rates of interest, to the urgency for a higher standard of work, and to the greater facilities in the way of libraries and laboratories, and join itself in close association with other similar colleges. The purpose of this association will be, in part, protection, but also, in part, greater strength. If it is asked how these ends will be attained by such association, it may be answered, in general, in accordance with exactly the same principles which lead to the joining together of churches in presbytery, or conference, or association; the same principles which lead men engaged in the same business to join hands for the prevention of unnecessary expense, for the avoidance of injurious duplication, for the sake of gaining every possible economy.

Moreover one may predict the closer association of the smaller colleges, not only with each other, but also, in every case with a university. The great advantages which will be bound to accrue both to the college and to the university in such association will bring this about; for, after all, institutions, like individuals, move along the line of least resistance. One cannot point out these advantages in detail, but among them will be included:

(1.) The intermingling of the teachers and lecturers, those of the college doing work in the university, and those of the university doing work in the college.

(2.) The recognition of university appointment, thus bestowed directly and indirectly upon the teacher of the college.

(3.) The prestige secured to the decrees of the college, in view of re-enactment by the university.

(4.) The loan of books and apparatus to the college by the university.

(5.) The assistance rendered in the selection of instructors.

(6.) The financial confidence created, upon the basis of which large endowments may be secured.

(7.) And, in general, that help which a stronger agent may furnish one not so strong in the accomplishment of the latter's work.

The field of higher education is, at present, in an exceedingly disorganized condition. But the forces are already in existence, through the operation of which, at no distant day, order will be secured, and a great system established, which may be designated "the American System." The important steps to be taken in working out such a system are co-ordination, specialization and association."

REVIEW OF REVIEWS.

Interest in Oxford University has been greatly increased since the publication of Cecil Rhodes' will, making provisions for American scholarships there. In the June number of the *Review of Reviews*, Professor F. H. Stoddard gives a detailed description of the University and what the American student may expect there. "In undergraduate life at Oxford the student from America will find many interesting features. There are twenty-two colleges in the university, all of which, educationally considered, are equal. The colleges differ in externals. Some are rich, others poor; some are comparatively large, others very small; some are expensively carried on, others inexpensively; some are "pass," others are "reading" colleges; some have superb buildings, others plainer. But any one of these colleges will be a foster mother to the undergraduate. The student will pay his fees to his college, and will be watched over by it throughout his whole course. He will not get all of his instruction in its lecture rooms, but his student life will be mainly within the college walls.

He will, if fortunate enough, have a room on one of the "stair-cases," will be served by the "scout," who will bring him his breakfast, will dine in state in the Hall every evening, will worship in the college chapel, and will shorten his walks abroad so that he can get within the college gates before they close for the night. He will row in the college boat, or will play on the college team, and will have a special advisor, a college tutor, to whom he will look back with respect and gratitude all the days of his life. In many ways he will lead a more healthful life than does the average college student in America. The climate of England greatly favors outdoor exercise, and the boy from America will find custom so imperative that he will not be able to shirk his exercise. He will be expected to choose his form of exercise, and to appear in the costume appropriate to it every afternoon from 2 to 5. The athlete will find less straining for victory and fewer great inter-collegiate contest than with us; but plenty of good, sound regular exercise. He will have opportunity for other training than that

purely scholastic. He will join the Union, the great debating and social club, where he may hear and take part in the weekly Thursday evening debates, and when he sits or speaks in the hall of the Union he may, in his imagination, hear the voices of England's greatest statesmen, who have, in years past, there had their training. Other influences than the merely intellectual will be sure to affect the student in his sojourn. He will walk daily through historic halls, peopled with shadowy forms continuously stimulant to his imagination. He will find cultivated nature in its most attractive guise. He may live in a spiritual and not merely in a natural Oxford. Many centuries are about him, and many minds have there ripened to varied fruitage. In some sort he can help his age, if he brings back something of corrective for its lack of balance, of patience, of serenity. In this ancient home of scholarship he may, if he be wise, find the mental attitude and the moral quality which our time most lacks and most needs. He will have an opportunity to compare two civilizations, foremost in the world's morals today. He will have been a fortunate youth, and should return, if not a profounder scholar, at least a better citizen and a truer American."

THE FORUM.

President Frederic Burls discusses, in the June number of *The Forum* "The Old Education and the New." "Every school subject has a double-headed aspect—knowledge and feeling. Each requires for its development a special method radically different from that of the other. In treating the history of the growth of Democracy in America, for instance, it is one thing to know accurately a certain modicum of useful facts; but it is another, yet no less essential, function of education to induce a feeling of this freedom in its true relations. In geography it is one thing to know accurately certain few and useful facts concerning Switzerland—its form of government, the occupations of the people; yet, on the other hand, it is equally important and useful to possess a feeling for the Alpine beauty of Switzerland and its wealth of nature wonders. In science it is one thing to know accurately the essential facts of nature's forces and their physical relations; yet man is incomplete if he cannot respond, in feelings of beauty, wonder, religious awe, and sense of dependence, to the heroic poetry of nature's moods. Each of these aspects is essential to human living. The knowledge side subjugates the world for us, and the feeling side enables us to live humanly in the world we subjugate. It is trifling with common sense to raise a question as to which we can best do without. We cannot do without either if we are to take our place in this world of human competition and human brotherhood.

And yet the school methods of reaching these two complementary ends of education are radically distinct, pedagogically and psychologically. Because this distinction has never been adequately made, the practical outcome of the so-called conflict between the old education and the new has chiefly been to befuddle our school system. The old schoolmaster's method of effort was as perfect as any ever used for the purpose of teaching the mechanisms of scholarship and for memorising accurately a few useful facts; but it has collapsed in the matter of furnishing character, citizenship, culture and general intelligence. Both principles—the schoolmaster's principle of effort, and the educationalist's principle of interest—are now used in the schools, but not generally with a clear discrimination of the material and purpose suitable for the one or the other. Pupils are being forced too often to study the culture and character aspects of history, literature, and science by the old school master's method of drill and memory, and, on the other hand, to dawdle away their time in attempting to learn how to add, multiply and spell by the method of haphazard interest. In consequence, we have, on the one hand, complaints of overcrowded courses of study, of overworked pupils, and of quarreling pedagogues, and, on the other hand, complaints that the schools do not train character or offer a guarantee of safety to the state in well-developed citizen rulers. The cure is manifest—to compel the complementary principles, effort and interest, to overcome their constitutional objections to sleeping two in a bed, and to insist that each pupil shall apply itself exclusively to the respective purposes and material for which it is ordained by the laws of the mind."

EVERYBODY'S MAGAZINE.

Everybody's has become one of the notable magazines. At present, special interest centers in the two serial stories that are running. "Belshazzar," by William Stearns Davis, is worthy of attention. We are beginning to expect a treat whenever we come upon anything new from this pen. He has chosen a dramatic epoch and has brought to bear his usual careful method. The story is interesting, and what is more, gives a real life to an almost forgotten day.

In quite a different vein, but equally pleasing, is Alfred Ollivant's "Danny." Danny can hardly rival Bob son of Battle in our affection, yet at times he stirs us deeply. There is a simple beauty in the picture he gives us of the dog, and the quaint Scotch setting adds to the effect. Both stories will please the majority of those who read.

BOOK REVIEWS.

A NOTEWORTHY TEXT.*

It is no easy task to write a text-book on English history. The work has been done by so many and so well done that only a bold redactor would attempt the task. Dr Terry has however succeeded in the endeavor and his History of England stands as a proof of his scholarship and genius for selection. Little of originality was to be expected in such a work but there is always abundant room for original arrangement of facts and combinations of forces. It is in these particulars that Prof. Terry has shown his real power as a historian.

The whole work is divided into four parts under the general captions: Teutonic England up to 1042; Feudal England; National England; Imperial England. Each period is subdivided in a logical and chronological order and the subject-matter is handled in a careful, scholarly manner. The origin of civil institutions is noted with great care and the gradual growth of the national spirit is kept constantly before the reader. The author has been wise in his treatment of the entire subject. We know of no other book, which, in like number of pages, gives as good an outline of the history of the English people. There should be more notes and references, but the notes and tables given are very apt and valuable. The maps are clear and well chosen, so that they illustrate the text. A good index completes the work. We expect to see the book become a leading text in our high schools and colleges.

ARIZONA IN STORY.†

There is a genuine dramatic growth in this story. Not only is the interest sustained to the end but the climax is striking. There is a lack of movement in places so that the story drags for a time. There is also a peculiar uncertainty of style here and there that is a flaw. It is almost impossible to understand the first four chapters till we are well past them, because of the way they are written. This seems to have been done purposely, but the effect is not pleasing. Aside from these faults of structure the story is well written, the plot is simple but good and the characters are more than puppets. A certain side of life in Arizona is correctly

*A HISTORY OF ENGLAND FROM THE EARLIEST TIMES TO THE DEATH OF QUEEN VICTORIA. By Benjamin Terry. Chicago: Scott, Foresman & Co. Pp. 1100.

†IN THE COUNTRY GOD FORGOT. By Frances Charles. 328 pages. \$1.50. Boston: Little, Brown & Co.

pictured and the types of character which appear in the leading figures are well studied. The book is well worth reading.

THE NICARAGUA CANAL.*

For many years the Nicaragua route has been the most popular. Both these books favor that location of the canal. Both were written before recent developments that have called our attention again to the Panama route and before the questions of safety were so violently agitated by the recent volcanic activities. Aside from a direct value as arguments for a certain route, the two volumes are worth reading, because of the historical, narrative and descriptive work of both authors. We ought to know more about Central American conditions and these books should continue to be read, no matter what the outcome of the canal dispute.

THE LIFE AND LOVE OF JOHN LAW.†

There is plenty of movement and adventure in this novel. The style is strong and smooth. The descriptions are pleasing, impressing the reader as real. The characters are well handled. The scenes are often truly dramatic. Indeed, there is more than a touch of real art in the writing of this story. Of course Law is the central figure. He is a compelling figure on the printed page, as he was in life. He was probably just such a man as he is shown here. Mary Connyngne and Catherine Knollys are two distinct types, extreme, but convincing. The impression from the reading is that under such circumstances, men and women would act as these did. The situation is uncommon but Law and his companions were uncommon people. Otherwise the story would seem unreal. The latter part of the book, which has to do directly with the Mississippi Bubble, gives a very clear picture of that strange era in French history. Law's course is defended and the situation is carefully analyzed. The interest is maintained throughout, in England, America and France.

IN VIRGINIA JUST BEFORE THE WAR.‡

It is the old story of the love of two, while a third smothers her love for the man who loves her not and helps him to his happiness. Arthur Brent is worth studying, not only in the growth of his love affair, but in the struggle between duty and purpose. Dorothy also attracts the attention. What a queer mixture she was! Yet, she was true at heart throughout all, a woman in all

*OCEAN TO OCEAN. By J. W. G. Walker. 309 pages. NOTES ON THE NICARAGUA CANAL. By H. I. Sheldon. 250 pages. Chicago: A. C. McClurg & Co.

†THE MISSISSIPPI BUBBLE. By Emerson Hough. 452 pages. \$1.50. Indianapolis: The Bowen-Merrill Company.

‡DOROTHY SOUTH. By George Cary Eggleston. 453 pages. \$1.50. Boston: Lothrop Publishing Company.

her intense feeling and ambition. Edmonia is one of these grand women in whom we seldom recognize the heroine because they do not seek the open but live their noble lives in quiet earnestness. The author gives us definite pictures of his characters. The more important are well drawn. One criticism, in which every reader will join, is the almost mechanical way in which the author interrupts the story to explain some old Virginia word or custom. If he cannot work in the explanation more naturally, it would be better to leave the reader to surmise that the phrase has a local color. The plot is simple, but holds the attention as it unfolds. In spite of a suspicion of unreality here and there, the impression of the story as a whole is unspoiled.

PRESBYTERIAN HOME MISSIONS.*

Such a volume as this has long been needed. We have a number of such works on foreign missions, but the home mission field has been rather neglected. This book is pleasantly and carefully written. The division of treatment is natural. After a chapter on the board, we find "The Indians," "The Alaskans," "The Mormons," "The Mountaineers," "The Mexicans," "The Foreigners," "The Islanders" and "The Great West." A chapter on synodical sustenance closes the work. The reading of what is said here emphasizes the need of a history of the home missionary work that founded the church, now so strong, through the central and distant west. The volume before us is to be commended for its directness and is the more valuable because it has not attempted too much.

*PRESBYTERIAN HOME MISSIONS. By S. H. Doyle. 318 pages. \$1.00 net. Philadelphia. Presbyterian Board of Publication.



REVIEWS IN BRIEF.

Ping-Pong, the Game and How to Play it, is the title of a small volume by Arnold Parker, the champion pongist of England. The manual gives a brief history of the game, explains the various strokes and gives rules for games and tournaments, in fact it contains all that the enthusiast needs to know. The book has many illustrations showing how each stroke is to be executed. The work should be read by each one who would learn to play ping-pong—the most fascinating of all indoor games. (G. P. Putnam's Sons, New York. 75 cents.)

Never before has any publishing firm made so much of college songs. These new volumes make four that have recently appeared with the same imprint. *Songs of the Western Colleges* is supposed to give the songs of the leading colleges in the West. A great many of these songs are included, but the book is not truly representative in its selection. A number of the more important universities and colleges have been crowded out by some of the very small institutions. *New Songs for College Glee Clubs* is a disappointment. None of the music is of a high grade and the songs are of the unpleasant type. (Hinds & Noble, New York City, \$1.25 and 50 cents.)

In the multiplication of "revival" songs, it is impossible to maintain a high standard. In *Gospel Songs No. 2*, by Hartsough & Fillmore, there are several songs that are pleasing, but the rest are very ordinary. The book might serve for a special series of meetings, but is not fitted for any continued use. (The Fillmore Brothers Co., Cincinnati, \$25.00 per 100.)

Likes and Opposites is a handy guide to the best synonyms and antonyms. It is condensed but well compiled. For quick use it will generally be found perfectly satisfactory. (Hinds & Noble, New York City. 50 cents.)

A Break in Schedule Time, by Faye Huntington, is a delightful story of the Christian Endeavor movement. The outline is simple but it gives an opportunity for a very touching picture of the transformation a little Christian interest can make in the hearts and lives of those who are cut off from the opportunities which we take for granted. The story is short but we could ask nothing better for Sunday afternoon reading. (American Tract Society, New York City. 75 cents.)

A volume entitled *The College Man in Doubt*, seems to fill a real want. Mr. Nolan R. Best has given us a very suggestive little

study. The chapters are "Doubt Incident to Growth," "The Healthful Doubt," "The Doubter and His Professors," "The External Battle Against Doubt," "The Mental Battle Against Doubt." The book is very helpful. (Presbyterian Board of Publication, Philadelphia. 50 cents.)

The Chapel Hymnal is in almost every way the best collection of its kind. There are 380 hymns, including a few chants. A few of the best "Gospel Hymns" are included and the book can be used in prayer meetings very successfully. For smaller churches who do not feel like using the larger book, this will prove very good for all the regular services. (Presbyterian Board of Publication, Philadelphia. 30 cents.)

W. L. Hargrave's colonial story, *Wallannah*, is a very improbable, almost impossible account, even for the early period of the plot. There is a good deal that is unpleasant from the very start. The author is a good story-teller and he makes the most of his materials. But the impression of reality is lacking and he has failed to make the story hang together well. Still it is exciting and is marked by some attractive features. (B. F. Johnson Publishing Co., Richmond, Va., 1.50.)

The Southern Presbyterian church has lately issued a new hymnal, *Psalms and Hymns*. The standard of music is not as high as in several other recent hymnals, but great improvement is evident by comparison with its forerunners. The book will add to the richness of worship wherever it may be used. (Presbyterian Committee of Publication, Richmond, Va. 75 cents.)

In *The Threefold Fellowship and The Threefold Assurance*, the late Dr. Palmer of New Orleans, has given us a theological essay of importance. The first part takes up fellowship with the Father, the Son and the Holy Ghost. The second part discusses the assurance of understanding, of faith and of hope. The thinking is keen and the expression clear. (Presbyterian Committee of Publication, Richmond, Va. 75 cents.)



EDITORIAL.

America has recently lost three of her most distinguished literary men. Singularly enough, they represent three generations of writers. While it is true that Bret Harte, Frank R. Stockton and Paul Leicester Ford have each published novels within the last year or two, Bret Harte belonged essentially to the past, Stockton to the present, and Ford to the future. Again, each was representative of a distinct school. Harte has depicted in vivid and picturesque language the turbulent and transitory phase of American frontier life. He has written much more than his California stories, but he will be remembered principally by them. Stockton belongs to the school of humor that is peculiarly American. His stories, in which exaggeration is carried to absurdity, are typical of a large amount of writing that is giving American literature a distinction that it has not heretofore had. Ford was the scholar among fiction writers. He was one of the best of the historical novel school. History furnished not merely the background for his plots, but his knowledge of the time depicted was so detailed and intimate that he was able to give his stories a local color and atmosphere that most historical novels lack.

Bret Harte was born in Albany, N. Y., in 1836. When but seven he went to California and became a participant in those events that gave him the material for his classics. "A young impressionable man, with true artist's sensitiveness, his lore was crowded with the dramatic impressions of the riotous, free life of the mining town, where human nature found unrestrained play for its passions, crimes and virtues. Thrown into this social chaos, in turn as a gold miner, a school teacher, an express messenger, a drug clerk, and compositor in a printing office, young Harte acquired such a store of impressions that half a century of prolific fiction-making never tempted him to look elsewhere for a theme. He was the first editor of the *Overland Monthly* and in it was published "The Luck of Roaring Camp." This story made him famous and soon after its publication he came east. For a few years he lived in New York City and made it the base for extensive lecturing tours. In 1878 he went to Europe and never returned to his native land. He died in Camberly, England, on May 5. "The Heathen Chinese," "The Luck of Roaring Camp," "The Outcast of Poker Flat," "Tennessee's Partner," "M'Liss," and "An Iliad of Sandy Bar" while his first stories and all published while he was still living in the west are his best and most characteristic stories and poems.

Francis R. Stockton was born in Philadelphia in 1834, two

years earlier than Harte, but did not become known as a writer until he was past forty, while Harte's best work was completed before he was forty. Like Harte the early years of his life were spent in journalism. He has been on the staff of *Scribner's* and was for seven years assistant editor of *St. Nicholas*. His best known story is "The Lady or the Tiger." "The Adventures of Captain Horn," "Mrs. Lecks and Mrs. Aleshine" and his latest novel, "Captain Bonnet," may not live long but their quiet and whimsical humor have given thousands many a pleasant and innocent hour. He died April 20 in Washington, D. C. Paul Leicester Ford was still a young man when the country was shocked at the terrible tragedy that ended his life on May 8. His father, a wealthy man of Brooklyn, had one of the finest private libraries in the country, especially rich in American history, and here Ford received his education. His principal novels are "The Story of an Unknown Love," "The Great K. & A. Train Robbery," "The Honorable Peter Sterling," and "Janice Meredith." As a historian and biographical writer, he produced "The True George Washington," "The Many-Sided Franklin," and edited many volumes of historical interest. Mr. Ford was only 37 when he died and the country justly expected much from him in the future. His death was a distinct loss to American literature.

The Cuban Republic has taken its place in the commonwealth of nations. After years of riot and insurrection due to Spanish misrule; after months of doubt and uncertainty as to the real purpose of the people of the United States, the people of Cuba find themselves free, an independent nation, confronted by grave problems to be sure but still free. The government at Washington has been accused of selfishness in its dealings with Cuba by home and foreign critics, but the administration has redeemed to the full all of its promises and the people of these United States agree most heartily with President Roosevelt when he says to President Palma: "I desire to express to you the sincere friendship and good wishes of the United States, and our most earnest hopes for the stability and success of your government, for the blessings of peace, prosperity, and ordered freedom among your people, and for enduring friendship between the Republic of the United States and the Republic of Cuba."

The South African war is ended. The strife has been a bitter one, marked by bravery and sacrifices on both sides. The Boers have fought with a dash born of despair for the end has been in sight almost from the beginning; the British, no less brave, have

shown a steadiness of forbearance and a unity of purpose that has characterized their progress since the beginning of their career as a colonizing nation. The causes that led to the war are well known. The Boers began by invading Natal which was annexed to the Transvaal. From that moment the duty of the English Empire was apparent and, notwithstanding the many complications confronting the government, the English statesmen have pushed steadily on to the accomplishment of that duty.

The Boers have lost in a fair fight but, judging from the articles of peace, there is no desire on the part of the victors to make them pay the usual penalty of defeat. To read the articles without recalling the facts of the war one would be led to think that the Boers were not badly defeated. Indeed some critics, hostile to the English, claim that the peace is a Boer victory! They may get comfort in that fact! If we study the terms of surrender in the light of some recent victories, that of the Franco-Prussian for example, we might well believe such to be the case. The terms are indeed liberal and they guarantee a period of peace and prosperity such as South Africa has never seen. The Anglo-Saxons are to be congratulated when, in one and the same month, one branch gives independence to Cuba and the other deals so liberally with the people of South Africa. It would be difficult to find two such events in the course of universal history. They will lead to world-peace. The Hague conference will yet succeed.

Much has been written, wise and otherwise, on the subject of electives in college courses. Like some other innovations in the old forms, this feature of the new is here to stay. One advantage too much overlooked, is that of the choice of instruction. Mr. Emerson's word, "It is little matter what you learn, the question is, with whom you learn" is of vast importance. After all possible care has been exercised in the selection of teachers, differences will be found. As pupils differ in their "make up" it is well that a faculty is not composed of men of one mind. In the choice of an elective this decided advantage should not be overlooked. An instructor who can appeal successfully to the best latent force of a pupil has the advantage over one who lacks this power. He is worth consideration in deciding the elective to be pursued.

The College Commencement season is upon us. The one who fails to realize it from any local events is brought face to face with it by the invitations to the events of college interest, in which he is requested to form a part. There is no other annual event that always brings with it inspiration, as does a Commence-

ment season. Other recurring pleasures may lose by their frequency. But no one who has once felt the thrill of Commencement exercises can fail to see a brighter line in his own life for what the events mean for those who directly participate in them. Too great importance can not be attached to these events. To the College graduate they are momentous. They are a resting place on a long mountain climb. Not the summit, as has been so erroneously suggested, nor even a very marked change in the character of the problems which will call for solution; but a place for a backward view before the steep ascent is continued. Graduation from College means the passing of one objective point in a long line of them. The reaching of this one has cost, and that dearly. No one knows it better than he who has just reached it. To him the broadened horizon has not been the result of chance or of accident, but of careful persistent effort. He is justly proud of the result. The retrospect has far more of success for him than of disappointment or failure in detail. The future is brilliant with prospects. It has been estimated that one percent of the entire population of our country has had the advantage of a higher education, and what is especially of interest this educated one percent holds over forty percent of the positions of honor, trust and profit within the power of the American people to grant. Is it a wonder then, that the college graduate looks forward with rising hopes to the success that will attend faithful effort on his part?

Why should I study, is a fair question. It is too frequently taken for granted by the young men and women of this age. It is a task not always to one's liking. Few of us find our tastes following parallel lines in all subjects. Shall I study this particular subject, or shall I study at all, because some one who has made a success in life has done so? I admire a man, or I desire the position in society held by a friend or acquaintance. The pursuit of certain courses of study was the young manhood or womanhood task of my earthly idol. I argue that if success is to attend my efforts, I must do the same. Such lines of argument have their weight, but by no means should such ideals or hopes be the deciding factor in a correct settlement of the question. What has been done, true, can be done. Methods may differ and results of equal moment be attained. But it by no means follows that the same results will follow the similar efforts of differing individuals, with differing conditions of effort and possibly opposing purposes in the effort. The decision to study, then, is not fairly reached when it is the result of such a line of thought.

Why, then, should I study? No one of maturity is ignorant of the inherent longing there is in his own being to know more than he now knows. The desire to study must be acceded to in gratification of this inherent demand for something not now in the possession of the individual. The desire may be measurably an unconscious one, but will be revealed under a careful analysis. In degree it differs as widely as the individuals considered. But a more powerful stimulus for the accomplishment of any end can not be experienced, than this inherent desire to know something of which we are now in ignorance. The practical results of the study of any subject are varying. But as a motor power inducing mental effort, they take a very secondary place, and were they yet diminished many times, the study of them would not suffer. Man longs to know, just to know. His knowledge may or may not be used for material gain. To the wide-awake student it is enough to be possessed of the knowledge. The biologist in his laboratory, puts forth the best efforts of his being to ascertain some seemingly minor fact, but as the results begin to appear, he sees the reward of all his effort. He has added somewhat to his store of knowledge, and the effort, however taxing, pales when estimated by the results achieved. The tramp by the roadside carefully husbands the paper carelessly thrown from a car window, in order that he may learn something of which he is now in ignorance. His plans may be in no way altered by the strike in the coal fields, or the abundance of labor and the extreme demand for laborers in the western wheat fields. For the utilitarian purposes of both, are alike uninteresting to him. But simply to gratify the longing to know, he will laboriously plow through the columns of the printed page.

Ours is indeed a utilitarian age. To achieve distinction, we must know, as well as do. But the knowledge gained for such purposes is really of secondary importance. Not sentimentality, but a broadened, deeper knowledge for knowledge's own sake will sanctify much of our effort. Put aside the utility phase; forget that knowledge has a commercial value, and study to gratify the inherent desire to know.



